

COLLECTANEA.

OF

S^t GREGORY
THE GREAT,

AND

S^t BERNARD THE

*Devout, against the Papists who ad-
here to the doctrine of the present
Church of Rome, in the most
fundamentall points
betweene them
and vs.*

AVG. DE CIV. DEI Lib. 19. Cap. 37.

*Iustitia nostra potius constat remissione
peccatorum, quam perfecti-
one virtutum.*



AT OXFORD,

Printed by JOHN LICHFIELD, and
JAMES SHORT, Printers to the
famous Vniversitie. 1618.



TO THE RIGHT
WORSHIPFULL, HIS
VERY GOOD FRIEND,

Mr GEORGE CHVRCHOVVE,

Maior of the city of *New Sarum*

in the Countrey of Wiltes. To

the Iustices, and Aldermen his

Assistants; and the whole

incorporation there: JOHN PARKS

wissheth the full fruition of

diuine blessings, both in this

and that other World

to come,



Hold it a ground

apparrant in rea-

son (good Mr

Maior) that eue-

ry euil is so much

the greater euill,

by how much the

more it with-draweth from good;

A 2

from

Tanto aliquod
mahum est pe-
jus malum,
quanto magis
adimit de bo-
no. Aug.

THE EPISTLE

from which principle then, may undoubtedly be drawn this following truth, *That they deserue ill of the Christian common wealsh*, who oppugne the faith by bringing in heresies, or when brought in by others, defend them, because the foundation being ruinous, it is of necessity, that whatsoever is thereupon built doeth fall; Insomuch, that the most wisest adviser of mankind, our Lord and Saviour, willed his weake Disciples to beware of the Leauen of the Pharisees and Saduces, which is interpreted to be the doctrine they taught. From all which, thus much will appeare to all men, that they must beware *what, and of whom they heare*: for as it is not possible to gather grapes of thornes, or figs of thistles, no more is it of new teachers wholesome doctrine. As they are new teachers, so is their doctrine noveltie, which euen in it selfe is to be suspected, because Christ and his

Mat. 16. 11.

Mat. 7. 16.

*Ipsa doctrinae
novitas est de
se suspecta,
quoniam
Christus &
Apostoli ejus*

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his Apostles deliuered *sufficient doctrine* for the attaining of euerlasting life: And as the holy Evangelist saith, *These things are WRITTEN, that ye might beleene, that Iesus is that Christ that Sonne of God, and that in beleening ye might haue life thorough his Name.* Thus is that Catholike saith, which ought vndoubtedly to be held, that which the sacred Scriptures doe deliuer: With these we must fight against all novell doctrines. Those are the weapons, with which we must profigate and repel all humane inventions, God writing them by the hands of men. All Decrees of Councils, Decretals of Popes, Traditions of Churches, and all Writings else whatsoever, must giue place to them. The holy Scriptures are that *Torrent or Brook*, out of which **DAVID** tooke the stones, with which he ouer-threw the mighty *Goliath*; other testimonies

sufficientem doctrinam ad vitam æternam consequendam dederunt. Et rectè Tertullianus, Rectum est quod omnium est primum, adulterinum verò, quod novum est & posterius.

Joh. 20. 31, Fides Catholica, quam indubiè tenere oportet, est eadem quam sacræ literæ tradunt, — quas Deus ipse manibus hominum scripsit.

1 Sam. 17.

THE EPISTLE

Cont. Cref.
con. Gram-
mar, lib. 2, cap.
95.

without these, are as *Sauls* armour,
more comberfome, than serviceable;
as arguments drawen from humane
wisdome: Finally, according to those
Bookes of the Scriptures, (saith S.
Augustine) we judge frankly of all o-
ther writings, whether they be of the
faithfull, or vnfaithfull. Which if it be
so, there ariseth yet another maine
point to be marked; That where the
Scriptures are either locked vp from
the people, that they may not exer-
cise them by reading and meditating
on them; or where they are neglected
& not opened by preaching, through
the idlenesse of Pastors, there must
needes appeare grosse ignorance in
those that ought to be taught, and
great sinne remaineth to them which
should teach; for those which do not
heare, cannot learne; which wanting,
presently that euill enemy the Devill,
ever ready to hurt, first perverting the
affection,

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affection, and then blinding the vnderstanding, drawing all men into all errors. This is so farre from any possibility of gaine-saying, that both sides, I meane, Papists and Protestants subscribe vnto it. And although (God be praised for it) that darke eclipse of the body of the Sunne, doeth not appeare in our *Horizon*, (I meane in this famous Church of *England*) yet are there parts beyond the Seas, which suffer that darknesse, and lye plunged in all those calamities, which are consequents of it. Touching this matter (saith *Alphonſus a Castro*) our owne Countrey of *Spaine* may minister vnto vs plentifull testimonies, in which, not aboue *ten yeeres* since, in that part of *Cantabria*, which now is called *Nauarra*, and *Biscaya*, amongst them which inhabite the vplands, sundry errors are found, many superstitions, diuers idolatries, insomuch that they

Contra heres:
lib. i. cap. 13.

citra decem
annos.
He wrot this a-
bout the yere
1534.

THE EPISTLE

worship the Devill himselfe, appearing vnto them in forme of a *Goate*, which for certaine is knowne to bee practized by them in secret, these many yeeres. In which matter there are more weon en than men; for that evil enemie knoweth by the first man, that it is easier to deceiue a woman than a man, and that she will faster hold the ill, to which at once she cleaueth. This same mischiefe, though not so great wee finde likewise in other parts of *Spaine*, in which the word of God is very seldome preached; for there are amongst them many superstitions, heathenish customes, through no other cause appearing, but for want of Preachers. Thus farre he. By which relation, you and all men else may see the great miseries that follow the want of the word of God, where true Religion is asleepe, and the arch-enemy the Devill ruleth the affections,
Practize

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Practize the Word then by often reading. Be exercised in hearing it preached. By which doing you shalbe the better able to discern and judge of all doctrines propounded; for where do you reade in the holy Scriptures, or can you from thence conclude, That Lay men (all except the Clergie) should bee debarred from receiuing the Communion in both kindes, of Bread, and Wine? Or, that God euer commaunded *Images* to bee placed in Churches, to the intent they should be worshipped? Or, that any sinne, as it is sinne, in its owne nature is *veniall*, and not worthy of eternal death? Or, that wicked men miscreants and vnbeleeuers, are true members of the Catholike Church? Or, that they in receiving the Sacrament, doe feede vpon, & eate the true Body of Christ? Or, that there is any fleshly and orall eating of the naturall Body of Christ

Lectio lecta
 placet, decies
 repetita pla-
 cebit.

1. *Thinke of these points, and inquire of them.*
 2.
 3.
 4.
 5.
 6.

in

THE EPISTLE

condonando
illis poenam
ad cuius tole-
rantiam pec-
cator obliga-
batur etiam
remissa culpa.

in the Sacrament . Or, that Ignorance
should be the mother of Devotion ,
that is, the more ignorant , the more
devout . Or, that it belongeth to the
Pope to graunt Indulgences and par-
dons to sinners , pardoning them the
punishment, to the enduring where-
of the offender is bound , even after
the fault is forgiven. For these I say,
and a swarme of such new vpstart do-
ctrines, thrust vpon you by the Church
of *Rome* , consult with the Word of
God, contained in the Bookes of the
Old and New Testament , and you
shall find no one step leading to them,
but all the contrary , so neere are they
to the curse that teach the. Touching
some which points , and diuers other
maintained against vs, by the contrary
erring partie , I haue for your further
knowledge and instruction in this
small treatise rested my selfe only vpon
two famous Doctors of the
Church,

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Church *S^t Gregory* called the gear,
sometime *Bishoppe of Rome*, and *S^t
Bernard* another Father though of la-
ter time, shewing that both these in
many of the maine differences, and
some of those of hie consequence,
taught the same doctrine to their
churches & hearers, which the church
of England teacheth to hers. For the
perfection & sufficiency of the Scrip-
ture without tradition. In the doc-
trine of merits, that no workes are
meritorious, or worthie of the blisse
of the life to come. That there is no
faith without workes, and that faith
only iustificieth. That concupiscence is
sinne in the first motions of it. Of the
certainty of saluatiō in the elect. That
there is no freedome in the will to
good and holy actions, except it bee
made free. Of the frivolous and vaine
vsurped title, that the Pope should bee
called *Vniuersall Bishop*. That the Ca-
tholike

1.

2.

3.

4.

5.

6.

7.

8.

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9. tholike Church which we beleue in
the Creed is the whole company of
the elect only. Of the impossibility for
any man how regenerate soeuer, to
fulfill the law, now in his corrupt na-
ture. That there is no inherent righte-
ousnesse in man, whereby he may be
justified before Gods tribunal, but the
righteousnesse of Christ is imputed,
being apprehended by Faith. Meditate
by reading I pray you vpon these
pointes, and you shall plainly see that
the contrarie doctrines are at this day
taught by the Church of Rome, not
so much contrarie to vs, as they are to
those which were taught formerly in
lesse corrupt times, euē by the Church
of Rome it selfe, so that it resteth strōg
on our parts to be maintained *That
we haue noe otherwise departed from the
Church of Rome, than Rome hath from it
selfe.* Gregorie was Pope of Rome a-
bout the yeere of our redemption by
Christ

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Christ 600. so that whatsoener wee shall teach and find in him, we and he may well make it good against them. If he had his escapes & ouersights in some points of doctrine, according as they were then creeping in, & doubtfully held, being of lesse moment and waight than those before mentioned; & saw no further cause of disliking or disallowing them, than that time afforded him, in his owne iudgment: as we may not ioine with him, in the apprehending of them; so are we not willing to giue any hard or vniust censure touching his person for teaching them; But leauing both the builder, & that which he builded to their owne Master to stand or to fall, we are humbly to thank our great God for directing his knowledg such that it kept the maine foundation by Iesus Christ. Oh how sweetly doeth he sing that Gospel-like song! *The felicitie of the Saints*

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Mercy, not
workes.
Not for workes.

Our labour is
not worthy our
glory.

is mercy God redreth according to workes,
though not for the workes. To that blessed
life wherein we shall live with God and of
God, no labour can be equalled, no workes
can be compared. Our iust advocate will in
iudgment defend vs for iust, because wee
know and accuse our selues to be vniust.
Know you this readers, that this is
Gregories doctrine, and you will not
know the doctrine of the Council of
Trent, some 60. yeeres since established,
and now held and maintained by Pa-
lus Quintus the now Pope. St. Bernard
the other Doctor proposed, lived in a
time far more corrupt, yet still held &
preached the maine points that wee
doe. He was (saith Bishop Iuell) a
Monk, & lived at Claravallis in France
about the same time that Thomas
Becker lived in England. At which
time, as it appeareth by his often co-
plaints the Church of God was mise-
rably defaced. For thus hee writeth,
namely

anno Domini
1117.
about 500.
yeeres since.
Iuel. art. 21.
diuis. 8.

DEDICATORIE.

namely touching the Cleargie of Rome, *Nihil integri est in Clero &c.* In the whole Cleargie (wherein hee In Psalm. Qui habitat. concludeth the Pope, the Cardinalls, the Bishops, and all the rest) there is no part left sound. It remaineth now that the man of sinne, that is Anti-De conversione Pauli. christ, be revealed. From the toppe to the toe, there is no health. The servants of Christ, now serue Antichrist. In Cant. Cant. Therefore Bernard, living in a time of tic. such corruption, and being carried away with the violence and tempest of the same, must needs in some things not see all. The most reverend Arch-In his Graces answered to D. Hill. reas. 1. 5. 30. pag. 60. 61. and reas. 5. 5. 28 bishop that now is, saith thus also of him. Although hee saw not all things yet we finde in him *saniozem partem* a liberall profession of many good and sound points agreeable to the Gospel. Touching the matter of merit by good workes, for iustification by faith alone in Christ, for freewill, for cer-
taine

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taine assurance of salvation in the
 death and by the strength of our Sa-
 viour, and for disliking then the vile
 life of the Cleargie, how cleare, how
 pregnant, how copious is he? These
 things wee teach together with him,
 and notwithstanding his other slips,
 we doubt not but his soule is with the
 Lord. He held the foundation by on-
 ly faith in Christ, and that our best
 deeds are but *via regni, non causa reg-*
nandi. The way to the kingdome, not
 the cause of raigning. Dr White in
 his Treatise of the way to the true
 Church, saith Bernard knewe not the
 present Romane faith. Hee was a Pa-
 pist in none of the principall points of
 the religion. Hee held the sufficiencie
 of the Scripture without traditions.
 Iustification by faith alone. That our
 workes merit not. That no man can
 keepe the law. That a man, by the te-
 stimonie of Gods spirit within him,
 may

Digress. 43. 5.
 42. pag. 198.

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may be certaine of Grace. That there is no such freewill as the popish schoolemen teach. These, and such other testimonies haue these worthie pillars of our Church giuen, vnto that worthie and religious man Bernard. The places touching these points alleged, you shal finde quored at large by me, transcribed by my paines out of his owne workes, as they lie word for word, led therevnto by the learned workes, especially of your late right Reverend Bishop in his severall writings against Dr Bishop; touching whom, since it did please God to call him so soone from you, I will say no more at this time but as *Salomō* saith: *Prov. 10. 7.*

The memoriall of the iust shall bee blessed; and the righteous shall be had in an everlasting remembrance; And for your parts carry about with you this sentence of the wise man. *That though he* *Sapiens. 4. 13.*
departed from you soone, yet fulfilled he

B

much

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much time: God as it were but shew-
 ing him vnto you, & then taking him
 away. The learned paines also taken
 by Dr Morton, the reverend Bishop
 of Chester in his treatise called the
Protestants appeale, I have vsed herein.
 Which two, haue for you and me, &
 all men else of our condition, trode
 such a beate[n] path, that it leadeth to
 the discovery of all the by-waies in-
 vented by the Church of Rome to
 hide that truth, which the Church of
 God hath ever found in the holy
 Scriptures, Councells, and Fathers, to
 the depressing of heresies. O blessed
 Bernard, the spirit of God taught thee
 to teach, That eternall life is purcha-
 sed by no merits, but is freely giuen.
 That the merits of men are such, that
 life everlasting is not due for them by
 right; or that God should bee said to
 doe iniurie, except hee yeeld it them.
 Surely (saith hee) whatsoeuer is want-
 ing

Ostendēt ter-
 ris nunc tantū
 fata, neque vl-
 tra esse sinent.
Æneid. lib. 6.

*Obserue Bern:
 Spirit.*

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ing to me of my selfe, I boldly take it
vnto mee out of the bowels of my
Lord, because they flowe out with
mercy. My merit is the Lords mercy.
Read O man in thine owne hart, read
within thy selfe concerning thy selfe,
the witnes of truth, & thou wilt iudge
thy selfe unworthy of common light.
These and such other spake devout
Bernard, but say the Papists so? No,
they write in a more loftie stile, they
scorne intreatie or supplication. The
Rhemists in their Annotations on the
new Testament, doe nothing so much
as contrary this doctrine, pleading
their workes to bee meritorious.
Workes (say they) are the very cause
of salvation, and fully worthie of e-
verlasting life. The ioyes of heaven is
the hire, wages for workes, which
workes can bee no other, then the va-
lure, desert, price, worth, and merit of
the same. Againe, Heaven is our own

*Annot. in Mat.
6. v. 4. in Marc.
12. v. 21. in Rd.
2. v. 6. in Cor. 3.
v. 8. & in Tim.
Epist. 1. c. 4. v. 8.*

*Obserue the spi-
rit of these men.*

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Annot. in Hebr.
6.v. 10.

right, bargained, and wrought for, & accordingly paid vnto vs, as our hire at the day of iudgement. Marke these; and tell me, whether there can be any greater oppositiō. It sufficeth for merit (saith Bernard) to knowe that merits are not sufficient; nay, say the Rhemists. Know that good workes are so farre meritorious, that God should be vniust if he readred not heauen for the same. Is this agreement with the Doctors and ancient Church? O no beloued, they are seducers that teach such doctrine, and seduced are they that harken vnto them. Thus much I now thought good to say, to giue you some light, before you enter to reade the whole. Marke and obserue the margent notes with the text, and you shall discouer a number of blasphe- mies vttered by them against the Ma- iestie of God, as though they were men that knowe none of the mercies
of

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of God in Christ; or if they doe know them, as if they needed them not, establish, as if they were ashamed to acknowledge them, a doctrine of the devise of their owne braine, as full of pride one way as it is of feare, anxiety, and doubt another way. I may not in this bee tedious vnto you, desirous to ende this speech I heartely pray the God of heauen to powre into your hearts the true feeling of all holy comfort in the holy Ghost; and multiplie his temporall blessings vpon you and yours, make your affaires quiet and peaceable to the increase of your outward welfare; so to liue, that you feare God, and honour the King.

From the Close at Sarum this
24 Junij. 1612.

Yours in all love,

JOHN PANKER.

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I have in Christ, or if they do know
 them, as if they needed them none
 at all, and they were ashamed to
 acknowledge their doctrine of the
 love of their own brains as full of
 pride one way as is of leste anxiety
 and doubt another way. I may not in
 this tedious way you tedious to
 under this speech I heartily pray the
 God of heaven to grow into your
 hearts the true feeling of all holy co-
 ject in the holy Ghost; and multiple
 his temporal blessings upon you and
 yet, make your affairs quiet and
 profitable to the increase of your out-
 ward welfare to the glory of your love
 God and honour the King.

From the Close at Sarum this
 24. June, 1612.

I am in all love,
 Your Faithfull
 John Parker.

AN HVNDRED TESTIMONIES OF SAINT

GREGORIE the Great, some-

time Bishop of Rome, shewing

that in all and every of them, he a-

greeth with the Protestants, a-

gainst the doctrine now taught

by his following successors,

the Bishops of Rome.

S. I.

What is meant by the Rocke.

MAT. 16.



N Petra Ecclesia, hoc est, Lib. 3. Epist. 33

in confessione beati Petri.

In the rock of the church,
that is, in the confession
of Peter.

*Tu es Petrus, et super
hanc Petram adificabo Ecclesiam) Ipsa est
enim Petra, à qua Petrus nomen accepit, et
super quam Ecclesiam se adificaturum di-
xit. Thou art Peter, and vpon this Rocke
will I build my Church. For hee is the
Rocke, from whence Peter received his
name, and vpon whom hee said he would*

*In s. Psal. po-
nit. in illa ver-
ba, Initio tu
Domine ter-
ram fundasti.
By Rocke is
meant Christ.
They say Peter,
and then the
Pope.*

B 4

build

build his Church.

Lib. 13. in c.

38. Iob. c. 6.

Christ the foundation.

They say Peter,
and then the
Pope.

In sacroloquio quando in singulari numero fundamentum dicitur, nullus alius nisi Christus designatur. Wheresoever in holy Scripture, this word Foundation is found in the singular number, it signifieth Christ.

§. 2.

Perfection and sufficiency of
the Scripture.

In 1. Reg. 1.2.

c. 3.

Mor. l. c. 16.

The holy Scripture containeth
the minde of
God to vs.

Ibid. lib. 18.

cap. 14.

All doctrine
must be confirmed by Scripture.

Quid cor & animam Dei nisi sacram
eius Scripturam accipimus: Per eam
Deus loquitur omne quod vult. What is
the holy Scripture but the Heart & Soule
of God; by it God speaketh all that hee
will.

*Eor ad sacra auctoritatis paginae vocat,
ut si verè loqui desiderent, inde sumere de-
beant quid loquantur, &c.* He calleth them
to the Bookes of the holy Scripture, so
that he that desireth to speake or preach
truly, must take from thence that which
he speaketh, and fetch the grounds of his
matters, out of the sacred Bookes, that
he may bring all that he speaketh, to the
foundation of divine authority, & there-
vpon

upon settle the buildings of his speech.

Sancti viri se consilijs Scripturae ex toto addiscunt, ut videlicet nihil agant, nisi quod ex responsione Scripturarum audiunt, &c. Holy men doe wholly addiect themselues to the counsels or directions of the Scripture, namely so as to doe nothing, but they heare by aunswere of the Scripture, because of whatsoeuer doubts, aduice is sought for in the Scripture, it is there fully found, of all things without exception. And all our munition or armour, yea all things that doe edifie, all things that doe instruct, are contained therein.

In Cant. cap. 5
& in Ezech.
hom. 15. & 9.
All matters
concerning faith
and godlinesse
are contained in
the holy Scrip-
ture. They say,
we must look for
a part thereof in
traditions.
All our armour
against our
ghostly enemies.

S. 3.

No merit in this life, but death.

Isti perituros se absq; ambiguitate praesciunt, si remota pietate indicentur, &c. The just doe know before-hand, that they shall perish without doubt, if God set mercy aside in the judging of them, because even that which seemeth our just life is but sinne, if Gods mercy when hee judgeth it, doe not excuse the same.

Moral. lib. 8.
cap. 9.
No meriting of
heaven by man.
They say, yes, by
good workes.

Quod si illa sanctorum felicitas miseri-
cordia

In Psalm.
psal. 7.

Eternall life is
mercy only, and is
not to be purcha-
sed or gained by
merits.

The Papists
mocke at this
distinction in vs:
but blisb at it
in Gregory.

In Ezechiel,
hom. 7.

O. iustice is
the imputation
of iustice or
righteousnesse
without works:
for we know &
confesse our
selues to be un-
iust as touching
works.

*cordia est, & non meritis acquiritur, ubi-
rit quod scriptum est, & tu reddes unicuique,
secundum opera sua? &c.* If the felicity of
the Saints be mercy, and be not obtained
by merits, how shall that stand that is
written, *Thou shalt render vnto every man
according to his workes?* If it bee rendred
according to workes, how shall it bee e-
steemed mercy? But it is one thing to re-
der according to workes; and another
thing to render for the works themselves.
For in that it is said, according to works,
the very quality of the workes is vnder-
stood, so as that whose good workes shal
appeare, his reward shalbe gloriuous. For
to that blessed life wherein we shall liue
with God, and of God, no labour can bee
equalied, no workes can be compared, for
that the Apostle telleth vs. The sufferings
of this time are not comparable in worth
to the glory to come, that shall be revei-
led on vs.

*Iustus Advocatus noster iustos nos de-
fendat in iudicio, quia nosmetipsos & cog-
noscimus & accensamus iniustos. Non ergo
in fletibus, non in actibus nostris, sed in ad-
vocati nostri allegatione confidamus.* Our
just

just Advocate, will in judgement defend vs for just, because wee know and accuse our selues to be vnjust: and therefore let vs not put confidence in our teares, or in our workes, but in our Advocates allegation or intercession for vs.

§ 4.

No true faith without workes.

FIdem, spem, charitatem, atque operationem quamdiu in hac vita vivimus aequales sibi esse apud nosmetipsos invenimus. *In Ezech. hom. 22.*
 &c. We finde that faith, hope, charitie, & good workes, so long as here we liue are equall in vs: For looke how much we beleeue, so much also we loue, and how much we loue, so much wee presume of hope: Of faith and workes also, *No separation betweene Faith and Workes* St Iohn saith Gregory: yes, say they, a man may haue true faith, without good workes. The true name of Faith is not applicable, where there is not Charity ioyned with it, neither can there be true belife.
 confesseth, saying, He that saith, he knoweth God, and keepeth not his Commandements, is a liar. For the knowledge of God appertaineth to faith, the keeping of the Commandements to workes. When therefore power and time, and place of working serueth, so much doth a man worke, as he knoweth God, and so much doth

where there is
no loue.

Justification
before God, con-
sisteth not in
proceeding from
Faith to Works,
but in the conti-
nuation of Faith
to Faith, yet this Faith cannot bee separated from Charity and good
Workes.

doth he shew himselfe to knowe God, as
he worketh good things for Gods sake.
Every one that is conversant in the exer-
cise of this life, belecueth so much as hee
hopeth, and loueth; and lookē how much
he belecueth, hopeth, loueth, so much hee
worketh.

§. 5.

Concupiscence is sinne in the first
motions of it.

Moral. lib. 14.
c. 9.

Concupiscence
or Lust is sin, e-
uen in the very
habit, or first
motions of it.

Rom. 6. 12. Let not sinne raigin in your
morrall bodies, that yee should there
vnto obey by the lust of it. *Non ait non
sit, sed non regnet, quia non esse non potest,
non autem regnare in cordibus bonorum po-
rest.* The Apostle saith not, let it not bee,
but let it not raigne, because it cānot but
be, but it may be without a kingdome in
the hearts of good men. And againe. *Peccatum in mortali corpore non esse, sed reg-
nare prohibuit, quia in carne corruptibili
non regnare potest, sed non esse non potest.*
The Apostle forbiddeth not sin to be, but
not to raigne in our mortall bodie, be-
cause

Moral. lib. 21.
cap. 3.

The motion or
fling of concu-
piscence, which
is heere calle.d
vnlawfull de-

cause it may be without reigning in corruptible flesh, but it cannot but be there. For even to bee tempted of sinne, is sinned vnto it; which because we cannot bee altogether without so long as we liue here, the holy preaching, for that it cannot fully expell and drive it out, taketh away from it the kingdome out of the habitation of our hearts, that albeit vnlawfull desire, as a theefe doe priuily thrust in it selfe many times amongst our good thoughts, though it enter into vs, yet may not haue dominion ouer vs.

Sciendum est quod sint peccata quae à iustis vitari possunt, & sunt nonnulla quae etiam à iustis vitari non possunt. &c. Wee are to know, that there are sinnes which the iust may avoid, and there are sinnes which cannot be avoided in them. For whose heart is their abiding in this corruptible flesh that doth not fall by sinister thought, though he be not drowned so farre as to the pit of consent: and yet the very cogitation of euill things is sin, albeit whilest the cogitation is resisted, the minde is deliuered from its own confusion. The mind therefore of the iust, although

fire or lust cannot bee avoyded of the Faithfull in this life, yet hath it not dominion ouer them, so that that motion or sling, euen the very temptation of Sin is Sin in vs, but without dominion. But contrary to this heere of Gregory, do they teach, that concupiscence is not Sin properly, but only called so by the Scripture. Mor. lib: 18. c. 5.

Evill cogitation before consent, and without consent is sinne. They say no, not before consent come. To decline in thought is to fall into sinne.

though it bee free from evill worke, yet sometime falleth by evill thought; it falleth into finne, because there is a declining, at least in thought, and yet it hath not whence afterwards with teares to reprove it selfe, because it first recouereth it selfe, before it fall by consent.

In 1. reg. 1. 6. c. 2.

prope finem.

Here is the root, originall sin still dwelling and abiding in vs, and the motion of the flesh, the immediate effect thereof of it self also sin. They teach contrary, that originall sinne doth not remain after baptisme; and also that that which remaineth is no sinne.

In Evang. hom. 3

Wee are not in the world without the sinne, we brought into the world.

Rom. 7. 17. Now it is not I that doe it, but sinne that dwelleth in me. *Peccatum quod se non operari perhibuit motum carnis intellexit; Peccatum autem in se inhabitans originale culpam &c.* By the sinne (saith Gregory) which the Apostle saith he worketh not, hee meaneth the motion of the flesh; and by sinne dwelling in him he meaneth originall sinne; and of originall sinne is caused the sinne of the motion of the flesh; that sinne continuing in vs, cannot now by the power of any teacher be destroyed.

Psal. 51. 5. Behold I was shapen in iniquitie, and in sinne hath my mother conceived me. *Nam cum Propheta dicat ecce in iniquitatibus &c. Sine culpa in mundo esse non potuit, qui in mundum cum culpa venit.* The Prophet (saith Gregory) could not be without sinne in this world, who came

came with sinne into the world; and expoundeth his words to this effect. *Opus*

est domine ut miserearis quia ab ineunte In Psal. penit. 4. We haue sinned that
vita primordio in peccati foveam incidi, & remaining in vs
concupiscentia carnalis sordibus inquinata for which wee
natiuitatis mea initia contraxi. Lord I must craue pardon at Gods
 haue need that thou haue mercy vpon me hands. How teacheth the church
 because even from the beginning of my of Rome now:
 life, I am fallen into the pit of sinne, and that in the regenerate there is
 haue drawne my first breath, defiled with nothing that God
 the vncleanesse of carnall concupiscence, hateth; nothing
 not only that iniquitie which I haue lately to stay them from
 ly committed abideth in me; I haue also entering into hea-
 in me for thee to pardon of the iniquity uen.
 of old.

§. 6.

The certaintie of salvation in the elect.

I*Nter hac etiam qui redemit, non relin-* Mor lib. 28. c. 7.
quit &c. Novit enim conditor noster The spirit of a-
quando exurgere persecutionis procellam doption giueth
sinat, quando exurgentem reprimat &c. A witnesse to the
 midst persecutions (saith Gregory vpon faithfull, that
 1. Cor. 10. 13.) he that hath redeemed vs, they are the sons
 doth not forsake vs, our creator knoweth of God.
 when to suffer the storme to arise, & whē

to

Ibid. l. 29. c. 12.

Against the doctrine of doubting and the uncertainty of salvation. But they teach that the holy spirit doth not beare vs witness absolutely and assuredly, that we are the sonnes of God, but under a condition which is not certain viz.

if wee continue suffering.

Ibid. l. 25. cap 8.

They that fall away though in respect of outward shew and profession they be said for a time to beleue, yet because their faith hath no roote, they neuer haue true faith.

Ibid. l. 34. c. 13.

to stay it from rising. Hee knoweth how to restraine that for our safegard, which he suffereth for the exercising of vs to go forth against vs, that the raging storme may wash vs, and not drowne vs. Again, God so dispenseth & ordereth (saith he) the temptations of the aduersarie, as that they come not too many at once, or that those onely which may bee borne, doe touch the soule which God hath enlightened, that albeit by the heat of the touch thereof they torment vs, yet they may not by burning wast and consume vs.

Propheta intuens tantos hoc Ecclesiarum certum est electorum numerum summamq; transire &c. Etiam hi ad fidem specie tenus regni veniunt.

The Prophet perceived so many in this time of the church to beleue only in shew, that verily they passed the number of the elect; For they who are not of the number of the elect, doe beleue but in shew, and come to the faith of the kingdome in shewe. And againe. *Aurum quod pravis eius persuasibus sterni quasi lutum potuerit, aurum ante Dei oculos nunquam fuit.* The gold, which

which by Sathans wicked suggestions, ^{we must not as-}
 commeth to bee troden vnder foote like ^{sure our selues}
 dirt, was never gold in Gods sight; For ^{only by cōfidece}
 they that can be seduced never to returne ^{of outward cal-}
 againe; seeme to loose holinesse which ^{ling, but the as-}
 they had after a sort before the eies of ^{surance must a-}
 men, but indeed never had it in the sight ^{rise from the ef-}
 of God. ^{fect and testi-}
^{mony of inward}
^{grace.}

Quorum casus utilitate non modica ele-
ctorum profectibus seruit, quia illorum lap-
sum dum conspiciunt de suo statu contre-
miscant & ruina qua illos damnat istos hu-
miliat, &c. The fall of which (worldlings, ^{Mor 1.34. c.13.}
 or carnall men) yeeldeth no small benefit ^{When we see the}
 for the furtherance of the elect, because ^{falls of the}
 while they see the fall of them they trem- ^{fall away we are}
 ble as touching their owne estate, & the ^{moued thereby}
 ruine which condemneth the one, is the ^{not to trust in}
 humiliation of the other. For they learne ^{our selues but to}
 to trust in the defence of him who help- ^{depend upon}
 eth frō aboue, whilst they see others fall ^{God only.}
 by resting on their owne strength.

Quam familiariter diligit suam esse indu-
bitanter credit; suam namq. hanc civitatem
esse cognoverat qui dicebat, scimus quia si
terrestis nostra domus &c. Which heavē- ^{In 1. Reg. lib. 1.}
 ly citie Ierusalem, which is aboue, who. ^{c.1. moral.}
^{This is the assu-}
^{rance of the}
^{faithfull, even}
^{an undoubted}
^{beleefe, and}
^{knowledge that}
^{the heavenly ci-}
^{tye is theirs.}

soever intirely loueth, doth vndoubtedly belecue it is his owne; for hee knewe this citie to be his that said, we knowe that if our earthly house of this habitation bee dissolued, we haue a building which is of God, a house not made with hands, eternal in heauen.

The like is before in the questions of merit.
S. 3.

S. 7.

The good works and sufferings of this life are not meritorious, or worthy of the blisse of the life to come.

Mor. lib. 8. c. 9.

Our merit is the Lords shewing mercy.

Ibid. cap. 21.

The Papists now talke of nothing so much, as of meriting or deserving of heauen.

Ibid. 29. c. 18.

Heauen is the

A Pud enim districte iudicati, ipsi quoque maculas iniquationis habent, qui per munditiam sanctitatis lucent. Even they who shine in puritie of holinesse, haue also their spots of filthinesse, if they bee strictly and narrowly iudged.

Quantalibet iustitia polleant, nequaquam sibi ad innocentiam vel electi sufficient, si in iudicio districte requiratur. The very elect howsoever they excell in righteousness, haue not sufficient in them for innocency if in iudgement they bee strictly dealt withall.

Siremota pietate discutimur, opus nostrum

strum pœna dignum est, quod nos remunere- reward, hire, &
 vari præstolamur. Restat ut postquam bonū repaiment for
 opus agitur lachryma expiationis exquirā- good workes say
 tur quatenus ad æterna præmia meritum they. No, saith
 recti operis subuehat humilitas postulatio- Gregory, whom
 nis. If wee bee iudged without mercy, our will yet beleene.
 worke is worthie of punishment; which Mans workes
 we expect to haue rewarded, and there- done by Christs
 fore the teares of expiation are to be re- grace, doe con-
 quired, that humility of prayer may lift digne, or wor-
 vp the merit of good worke to the obtai- thely deserue e-
 ning of everlasting reward. And to the ternall ioy. No,
 same effect hee maketh the holy man Iob saith Gregory,
 to say, *Est ad opus virtutis excrevero, ad punished, and*
vitam non ex meritis sed ex venia conva- subiect to perishe
lesco. Albeit I growe to the worke of ver- if God deale se-
 tue, yet I auaille not to life by merits, but uerely & strict-
 by pardon and fauour. And so he bringeth ly with vs. If a-
 in David, saying, *Non de meis meritis con-* midst our good
fidens ut me saluum facias supplico, sed de workes, it be by
sola misericordia tua præsumens impetrare humble prayer
quod de meis meritis non spero. I pray thee and request that
 to saue me, not trusting in my owne me- wee obtaine the
 rits, but presuming to obtaine that of thy eternal reward
 that plead for

the worthines of our workes; and deride vs when we say that our good workes
 are not worthy of the glory that is to come. Ibid. l. 9. cap. 11. for Iob. Ibid.
 in Psalm. poenit 1. for David,

mercy only, which I haue no hope of by my owne merits.

a **Moſ. 1. 2. 17.** *a* **Quid eſt quod in hac vita ſine quauis tenuiſſimi contagij iniquitate peragatur?**

b **Lib. 31. cap. 5.** *b* **Electi quamdiu in hac vita ſunt ſine quantum locumq; culpa contagio eſſe non poſſunt.**

c **Lib. 31. cap. 4.** *c* **Nullus in hac vita ita perfectus eſt ut quamlibet Deo deuotus ſit, inter ipſa quantumcumq; pia vota non peccet.**

d **Lib. 35. cap. 16.** *d* **Si de his diuinitus diſtincte diſcutimur, qui inter iſta**

remanet ſalutis locus quando & mala neſtra pura mala ſunt, & bona qua nos habere credimus pura bona eſſe nequaquam poſſunt?

What is there that can bee done in this

life, without ſome deſilement of ſecret contagion? The elect ſo long as they are

in this life cannot be without ſome contagion of ſinne. There is none ſo perfect

in this life howſoeuer devoted vnto God, that doth not ſinne amidſt his moſt holy

and religious deſires. If God doe narrowly liſt our doings, what place is there left

for ſalvation, when our euill doings are meerely euill, but the good things we be-

leeue we haue, cannot be purely good.

Bernard de grat. & lib. arbit. in ſine. *2. Tim. 4. 8.* **Henceforth is laid up for me a crowne of iuſtice, which God that iudg-**

indee

iudge will render vnto me at that day. Est
 ergo quam Paulus expectat corona iustitia, Contrary to this, doth the Church of Rome now teach, saying, that if God as a iust iudge render the ioyes of heauen as a crowne of iustice then were they before iustly deserued, and the suffering of them that deserued them were in iust proportion worthy of them. Is not this worthy doctrine?
 sed iustitia Dei non sua; Iustum est quippe, Greg. Mor. l. 24 cap. 5.
 ut reddat quod debet. Debet autem quod pollicitus est, & hac est iustitia, de qua praesumit Apostolus, promissio Dei. It is a crowne of Iustice which S^t Paul expecteth, but of Gods iustice, not his owne; For it is iust that God pay that which he oweth, and he oweth that which hee promisseth, and this is the Iustice whereof the Apostle presumeth, even the promise of God. Againe. *Iustitia nostra dicitur, non quae ex nostro nostra est sed quae divina largitate sit nostra.* It is called our iustice (saith Gregory) not which is not ours as of our owne, but which by the gift of God becommeth ours.

Qui nihil boni sibi, sed totum gratiae Dei tribuunt, scientes se nihil habere quod non acceperunt; hoc enim operatus est in eis, qui vasa misericordiae fecit eos. The elect and faithful attribute no good to themselves, but all wholly to the grace of God; knowing that they haue nothing that they haue In crowning our iustice, it is verified which is said in holy scripture: Hee crownet thee in mercy and louing kindnesse.

In Psalm Penit. 7. It is not grace that doth all, say the Papists now. The iust doe attribute all to grace, saith Gregory.

haue not receaved, for hee hath wrought it in them, who hath made them vessels of his mercy.

In Ezech. hom. 9. *Præueniens gratia liberum in eo arbitrium facerat in bono, libero arbitrio eandem gratiam est subsequens in opere.*

This did Gregory
speake of S.
Paule, and the
same is true in
us.

The preventing grace of God maketh the will free in that that is good, & then we by free will doe in worke followe the same grace.

§. 8.

There is no freedom in the will, to good & holy actions, except it be made free.

Greg. Mor. lib.
16. cap. 10.

We haue no power in nature to follow when grace doth lead.

Idem. ibid.

When God by conversion hath reformed our will and wrought in us the loue of righteousness, we by this work of grace in us

Super na pietas prius agit in nobis aliquid sine nobis, ut subsequente quoque nostro libero arbitrio bonum quod iam appetimus agat nobiscum. The heavenly grace doth first of all without vs worke somewhat in vs that our freewill following, he may do with vs that good, wherevnto wee are now become willing.

Divina nos bonitas ut innocentes faciat præuenit, eandem gratiam nostrum liberum arbitrium sequitur. The goodnes of God preventeth vs to make vs innocent, and our

our freewill followeth the same grace. doe thenceforth

Quod verba predicationis Dei ab auribus ad corda descendunt, solo divino munere agitur &c. Per internam gratiam solus omnipotens Deus predicantium verbis ad corda audientium invisibiliter aditum praestat. apply our selues to worke with grace, and the worke that wee do is Gods worke and it is our worke, yet no otherwise ours but that by the gift of God it is wrought in vs, and so becometh ours.

Insomuch that the words of the preacher, doe descend from the eare to the heart, it commeth to passe by the onely gift of God who by inward grace invisibly giueth passage for the wordes of the preacher to the harts of them that heare.

Ipsa perfectio nostra culpa non caret nisi hanc severus index in subtili lance examinationis misericorditer penset. Mor. lib. 5. cap. 9

Our very perfection is not free from blame, vniclesse God All our righteousnesse if it be narrowly sifted, is found vnjust, and defectiue.

in the precise ballance of his merciful examination do mercifully weigh the same.

5. 9.

*Our righteousnesse is Christs
righteousnesse.*

Mor. lib. 3. c. 11.

The righteousnesse of the law, is not fulfilled in vs,

PER hoc cuncta iustificat quod cum qui sine peccato est pro peccatoribus damnat. but upon our true repentance, God reputeth vs innocent for Christs sake

God through Christ doth iustifie vs, because for vs sinners, hee condemned him who

who was without sinne.

In Ezech. hom. 7.
idem in Evang.
hom. 25.

The Papists now
speake of a righte-
ousnesse inher-
rent: which Gre-
gory never
thought of.

Iustus advocatus noster iustos nos defendet in iudicio quia nosmet ipsos & cognoscimus & accensamus iniustos. Paratus est Deus penitentiam nostram nobis ad innocentiam deputare. Our iust advocate will in iudgement defend vs for iust, if we know and accuse our selues to be vniust; God being ready for his sonnes sake to repute vnto vs our penitency for innocencie.

§. 10.

Faith excludeth not all feare and doubt.

2 Cor. 1. 22. c. 14.
There may bee a
godly feare
which is a dis-
trust of our selues
but the godly
cannot haue a
doubtfull feare
which is distrust
full of God.

Fides ipsa quae ad bona alia capescenda nos imbuat, plerumque in exordijs suis nūtat & solida est; & iam certissimè habetur, & tamen de eius fiducia adhuc sub dubitatione trepidatur: Pars namq; eius prius accipitur ut in nobis postmodum perfectè compleatur. Faith it selfe which seasoneth vs to the receiuing of other graces, commonly in the beginning thereof is both wavering and sound; wee already most certeinly haue it, and yet of the assurance thereof we feare and doubt: For we first receiue a part of it, that it may bee after-
ward

terward perfectly fulfilled in vs. He bring-
 eth for example hereof, the poore man in
 the Gospell to whom Christ said, Marke
 9. v. 23. 24. *If thou canst beleue, all things are possible to him that beleueth.*
 And he answered; *Lord I beleene, helpe my vnbeleefe.* Vno eodemque tempore clama-
 bat se etiam credere & adhuc ex incredulitate dubitare. At one and the same
 time (saith he) he cryed that hee did be-
 leue, & yet still did doubt by vnbeleefe.
Vno eodemq; tēpore is qui nec dum perfecte crediderat simul & credebat, & incredulus erat. At one and the same time (saith hee
 in another place) hee which did not per-
 fectly beleue, did both beleue, and was
 also vnbeleeuing. And yet in another
 place he saith, *Sapē contingit ut fides iam in mente vigeat, sed tamen ex parte aliqua in dubietate contabescat. Vnam eandemque mentem & certitudo solida fidei roborat, & tamen ex aliquantula mutabilitate perfidia aura dubietatus versat.* It often falleth out,
 that faith now is growing in the minde,
 and yet by doubting it languisheth in
 in some part; that certainerly of sound
 faith strengtheneth one and the same
 mind,

Greg. Ibid.

Faith and vn-
 beleefe, certain-
 tie and vncer-taine, assurance
 and doubt may
 be blended toge-ther in one and
 the same man,why doth the
 Church of Romenow teach the
 contrary, sayingthat faith ex-
 cludeth all feare
 and doubt.The Scripture
 indeed commen-ding a feare vn-
 to vs, doth notmeane a doub-
 ting feare, suchas is contrary to
 assurance offaith, but such as
 is contrary topresumption &
 pride, and trustin our selues, &
 imparteth hu-mility, lowlines
 of mind, distrust
 of our owne

strength, that we
may relie upon
the strength and
power of God.

Mor. lib. 10.

c. 8.

Idem ibid.

He hoped in
faith, yet waver-
ed in vnbeliefe.

mind, which notwithstanding the winde
of doubtfulnesse shaketh by some muta-
bility of vnbeliefe, as namely saith hee of
the man before mentioned. *Per fidem spe-
rans, & per infidelitatem fluctuans dicebat,
&c. et exorare certus iam per fidem cape-
rat, & adhuc incertus undas perfidia ex in-
credulitate tolerabat.* Hoping by faith, and
waving by vnbeliefe, he said, Lord I be-
leeue, helpe my vnbeliefe. He began to
pray (saith he) certaine now by faith and
yet being vncertaine hee bare the waues
of vnbeliefe.

S. II.

There is no Purgatory or third Place
after this life.

Dial. 4. c. 39.

Then it is no
prooffe for war-
rant of a Purga-
tory after this
life.

Mor. super Iob
lib. 8. c. 8.

If after death
there be no de-
liverance, if

HOc de igne tribulationis in hac nobis vi-
ta adhibito potest intelligi. The fire spo-
ken of in S. Paul. 1 Corinth. 3. 13. may be
vnderstood of the fire of tribulation, ap-
plied vnto vs in this life.

*Quem nequaquam modo misericordia e-
ripit, sola post præsens seculum iusticia ad-
dicat, &c.* Whom Mercy now deliuereth
not, him Iustice onely after this world
imprisoneth.

imprisoneth. Heereof Salomon saith, that in whatsoeuer place the tree falleth, whether toward the South, or towards the North, there it shalbe; because at the time of a mans death, either the good Spirit, or the evill Spirit, shall receiue the Soule going from the Body, he shall hold it with him for euer, without any change, that neither being exalted, it can come downe to punishment; nor being drowned in eternall punishments, can thence-forth rise to any remedy of salvation.

Gregory writeth an Epistle to his friend *Aregius* a Bishop, to comfort him, where in it is worthy to be observed, how constantly hee carrieth himselfe to the doctrine of the Scriptures. Amongst other words we reade these, *Indecens est de illis radio afflictionis addici, quos credendum est ad veram vitam moriendo pervenisse, &c.* It is vndecent for vs to giue our selues to long affliction of sorrow for them, whom we are to belecue to haue come by death vnto the true life. They haue haply iust excuse of long sorrow, who know not any other life, who doe not belecue the passage from this world, to bee to a better

World,

there bee no change, but as the Angell either good or bad receiveth the Soule out of the body, so it continueth for euer, either exalted in ioy or drowned in punishment: then there can bee no Purgatory, then there can be nothing but either beauen or hell, where they that come shall abide for ever.

Lib. 7. indic. 2. epist. III.

Heere is no place for Purgatory, for heere he teacheth vs to belecue, that the faithfull in death do attaine to true life, and that their passage from this world is to a

better, neither World, but we who know, who beleue
 doth he acknow- and teach this, are not to be too heavy for
 ledge any use of the dead, lest that which with others car-
 Prayers, Masses, rieth a shew of piety, be to vs rather a ma-
 Trentals, and o- ter of blame. For it is in a maner a kind of
 ther offices and distrust to be tormented with heavinesse,
 obseques for contrary to that which hee himselſe doth
 the dead, who teach. And then citing the words of Saint
 saith that our Paul, 1. Theſſ. 4. 13. addeth. This therfore
 devotion and ſeeing we know, we are to haue a care, as
 loue yeeldeth no I haue ſaid, not to bee afflicted for the
 fruit or profit to dead, but to beſtow our affection vpon
 them, the living, to whom our piety or devoti-
 on may be profitable, and our loue may
 yeeld fruite.

§. 12.

No carrying about of the Reliques
 of the Saints.

Lib. 3. epist. 30 **I**N Romanis & totius Occidentis partibus
 Is the doctrine omnino intolerabile est atque sacrilegum,
 of the Church of si sanctorum corpora tangere quisquam for-
 of the Church of tasse praesumpserit, certum est quia hac te-
 Rome, the same meritis impunita nullo modo remanebit. In
 that it was of the Romane Church, and the whole We-
 old? sterne parts, it was a thing altogether in-
 They now pull tolerable
 the Reliques from
 the bodies of

tolerable, and a matter of sacriledge, to ^{their imagined} presume to touch the bodies of the Saints; ^{Saints and mar-} and if any man doe presume so to do, cer- ^{tyrs : they unbu-} taine it is, that his rashnesse shall by no ^{ry them out of} meanes remaine vnpunished. ^{their graues,} And then ^{kisse them, and} hauing shewed diuers examples of them, ^{carry them a-} who adventuring too neere to the stirring or ^{bout, all which} touching the Bodies of some holy Persons, ^{Gregory heere} were thereupon greatly frighted, or by death ^{mislaketh.} miscaried, be concludeth, Who then know-
ing these things can be so rash, as that he
will presume, I will not say, to touch the
Bodies of such, but in any sort to looke
vpon them.

5. 13.

*The Faith and Religion of the New
Testament, differeth not in
substance from the Old.*

H Abet vineam universalem scilicet Ec- In Evangel.
clesiam, qua ab Abel iusto, usque ad ul- hom. 19.
timum electum, qui in fine mundi nascitu- The church be-
rus est quot sanctos pertulit, quasi tot palmi- fore Christ, was
tes misit. God hath his Vineyard, even the a part of that
Vniuersall Church, which yeeldeth so Church which
many branches as it bringeth forth Saints Catholike since
from

Christ's time
If our faith be
the same with
the faith of the
fathers of the old
testament, then
must it needs bee
the Catholike
faith.

Idem in Ezech.
hom. 15.

The catholike
Church is now
understande to
containe all the
faithful from the
beginning of the
world to the end.

Of the catholike
Church, there is
but one body and
one spirite which
quickneth that
body, and one
faith whereby we
are all partakers
of that spirit.

In psal. penit. 5.
Whether we re-
spect them that

were before the incarnation of Christ, or them that come after, they both
make but one body, and therefore the holy Ghost as the Soule is but one and
the same to both. In Ezech. hom. 16.

from righteous Abel, vnto the last Elect
that shalbe borne in the end of the world,

*Vna est Ecclesia electorum precedentium
et subsequentium. Pratered omnes fideles
qui ab Adam, in hunc usque diem fuerunt,
quiue futuri sunt quamdiu mundus dura-
bit, veram fidem profitentes ad eandem Ec-
clesiam pertinent.* There is but one Church
of the Elect, both before and since the
time of Christ: moreover, all the Faithfull
who haue beene from Adam till this day,
and shall bee to the Worlds end, profes-
sing the true Faith, doe belong vnto the
Catholike Church.

*Sicut est una anima qua diuersa corporis
membra vivificat: ita totam simul Ecclesia
amans Spiritus Sanctus vegetat & illu-
strat.* As it is but one Soule which quick-
neth the diuers members of the body, so
one holy Spirit giveth life and light to the
whole Church.

*Eadem fides, spes, charitas in antiquis
patribus qua in novis doctoribus fuit.* In the
old Father was the faith, hope, and chari-

ty, as in the new teachers, namely the Apostles and the rest.

*Quod apud nos valet aqua baptismatis, Mor. 1.4.c.3. hoc egit apud veteres vel pro maioribus vir-
tus sacrificij, vel pro his qui ex Abraha
stirpe prodierant mysterium circumcisionis.*

Looke what the Water of Baptisme avai- The Fathers of
leth with vs, the same with the old Fathers the Old Testa-
did either faith onely for Infants, or for ment had the
them of elder yeeres the power of sacri- grace and effect
fice, or for them that came of the stocke of Baptisme as
of Abraham, the Sacrament of Circumci- well as we.
sion.

*Sive hi qui electi in Testamento Veteri
fuerunt, sive hi qui in Novo Testamento se-
cuti sunt, nimirum constat, quia omnes ex
amore Trinitatis accensi sunt, &c. Ad ve-*

In Ezech.
hom. 16.

*ram speciem ex Trinitatis sunt cognitione
decorati.* Whether we respect or reckon
the Elect in the Old Testament, or they
that followed in the New, they were all
enkindled with the loue, and adorned vn-
to true beauty, through the knowledge
of the holy Trinity. The Fathers of
the Old Testa-
ment in the V-
nity of Godhead,
did see distinctly
three Persons,
the Father, the
Sonne, and the
holy Ghost.

*Apostoli à Prophetarum dictis ut fortes
persistenter, fidem integram acceperunt.*
The Apostles received the whole faith, to
the In Cant. cap. 5

In Ezech.
hom. 6.

The law & the
prophets and the
Gospells and the
preaching of the
Apostles, haue all
deliuered only
one and the same
thing.

Ibid.

Christ confirmed
the same faith
and religion,
which the Iew-

ish Church be-
fore receiued, &
added nothing
touching the
substance of do-
ctrine.

The Apostles in
preaching the
Gospell said no
other things but
those which the
prophets and
Moses did say
should come.

the end they might stand firme, from
those things, that were spoken by the
Prophets. And again. *Quod predicat Lex,
hoc etiam Prophetæ; quod denuntiant Pro-
phetæ, hoc exhibet Evangelium; quod exhi-
bit Evangelium, hoc predicauerunt Apo-
stoli per mundum.* Looke what the Law
preacheth, the same also doe the Pro-
phets teach, the same the Gospell hath
exhibited, and what the Gospell exhibi-
ted, the Apostles preached through the
world.

*Viraq; testamenta in nullo à se discrepant
&c. In est testamento veteri, testamentum
novum &c. Prophetia testamenti novi, te-
stamentum vetus est, & expositio testamen-
ti veteris, testamentum novum.* The two
Testaments differ not in any thing one
from the other, the new Testament is co-
tained in the old. The old Testament is a
prophecie of the new, and the new Testa-
ment the exposition of the old.

S, 14.

What was said to Peter Mat. 16. whatsoe-
uer thou bindest &c. was spoken
to the whole Church.

Uni-

VNiuerſali Eccleſia dicitur, *Quod cunqꝫ ligaueris, &c.* It was ſaid to the Vniuerſall Church, Whatſoeuer thou bindeſt in earth, ſhall be bound in Hea- uen, &c.

In 1. Reg. lib. 6 cap. 3.
The Pope is an uſurper againſt God and the Church.

S. 15.

How farre God ſuffereth Sin, and guideth the wicked actions of wicked men.

Mor. l. 11. c. 2.
& lib. 16. c. 23.

OMnipotens Deus quod fieri prohibet, iuſtum eſt ut fieri ſinat. Inuultum abire non ſinit iniuſtum, quod iuſtè fieri permiſit. It is iuſt, that the Almighty God ſuffer that to be done, which notwithstanding he forbiddeth to be done, neither ſuffereth he that vniuſtice to go vrevenged, which he iuſtly ſuffered to be done.

There is much good wrought out of euill, which could not be without euill. Hereupon the malicious Pa-piſts ſay, that we make God the author of ſin.

Miro modo ſit, ut quod ſine volũtate Dei agitur eius volũtati contrarium non ſit, quia dũ in bonũ uſum mala facta uerſũtur, eius conſilio militant, etiam qua eius conſilio repugnant. It commeth ſtrangely to paſſe, that that which is done without the will of God, yet is not againſt his wil, becauſe whileſt euill deedes are turned to good

Ibid. lib. 6. c. 12
To God we at-tribute no more, but that he uoluntarily per-miſeth, & wiſe-ly ordereth, and iuſtly uſeth to his purpoſes the ſin of man: and

D

viſc,

so much their
owne Pope Gre-
gory saith.

Consider the act
of sin in it selfe,
it is properly and
only the worke
of man: but if
we consider it
in the circum-
stances and or-
der, it is rightly
called the worke
of God.

Moral. lib. 18.
cap. 17.

Mor. lib. 2. c. 6.
It was the Spirit
of the Lord, that
vexed Saul.

For * potestas,
reade * volun-
tas.

Ibid. l. 18. c. 3.

Ibid. l. 2. cap. 6.

Moral. lib. 6.
c. 22.

Albeit God by
his wisdom &
power doe turne

vse, those things shew the Counsell and
Will of God, which notwithstanding are
repugnant vnto it.

*Ab iniquis facta ne inordinatè eveniant
ipse disponens.* God disposeth the doings
of wicked men, that they may not befall
vnorderly.

*Unus idemq; Spiritus & Domini appel-
latur & malus; Domini per licentiam po-
testatis iusta, malus per desiderium volun-
tatis iniusta.* It was the spirit of the Lord
(that vexed Saul) by leaue and licence of
iust power; but an evill spirit by desire of
vniust will.

*Omnis Diaboli * potestas * iniusta est, &
tamen permittente Deo, omnis potestas in-
iusta.* The will of the divell is altogether
vniust, but his power which of Gods per-
mission only he hath, is altogether iust.

*Deo ad usum iusti iudicii & iniusta Dia-
boli voluntas servit.* The vniust will of the
divell serveth G O D for the vse of iust
iudgment.

*Inde coacti sunt Dei voluntatem pera-
gere, unde hanc moliti sunt astutè commu-
tare. Cum se astimant eius miracula per-
sequendo abscindere hac nimirum compulsi
sunt*

sunt nesciendo dilatare. Hoc ad pietatis suae obsequium redigit, quod contra illum humana crudelitas exarsit. Cui cognita debet nostra actio deuote famulari, ne ei etiam nocens seruiat, si hanc superbiens declinat. the euill of wicked men to his good purpose & use; yet they do it not as with any purpose therein to serue God, but to follow the sinfull lusts of their owne wicked hearts, & therefore are iustly punished for the doing of it. As is seene manifestly in these examples.

Thereby Iosephs brethren were compelled to doe the will of God, whereby they subtilly thought to defeate the same. The Jewes by persecuting, thought to cut off the miracles of Christ, but were compelled vnwittingly to spread the same further. God forceth that to the service of his piety, wherein humane cruelty burneth or rageth against him. Our action even against our will serueth the heavenly will of God, when in our pride it shunneth the same. Wickednes issueth wholly out of mans heart:

but God by his secret hand guideth it to go one way rather then an other.

§. 16.

The ancient Church knew not the idolatry used now in the Church of Rome, in worshipping of Images.

INdico dudum ad nos peruenisse, quod frat. Lib. 7. Ep. 109.
ternitas vestra quosdam imaginum ado-

ratores aspiciens easdem Ecclesia imagines
 confregit atq; proiecit. Et quidē zelū vos ne
 quid manu factum adorari possit habuisse
 laudavimus, sed frangere easdem imagines
 non debuisse iudicamus, &c. I certifie you
 (saith Gregory, to Serenus Bishop of Mal-
 filia) that it came of late to our hearing,
 that your Brother-hood beholding some
 worshipping Images, did break the same
 Church-images, and threw them away.
 And surely, I commended you that you
 had that zeale, that nothing made with
 hands should bee worshipped. But yet I
 iudge, that you should not haue broken
 those images. For therefore is the picture
 vsed in the Church, that they who are not
 learned by Booke, may yet by sight reade
 vpon the walles, those things which they
 cannot reade in Bookes. Therefore your
 Brother-hood should both preserue the
 images, and forbid the people the wor-
 shipping of them, that both the ignorant
 may haue whence to gather the know-
 ledge of the History, and the people may
 not sinne in worshipping of the Picture.

Idem l. 9 ep. 9. *Convocandi sunt dispersi Ecclesie filij eiusq;
 Scriptura Sacra est testimonijs ostendenda,
 quia*

quia omne manufactum adorare non liceat, quoniam scriptum est, Dominum Deum tuum adorabis, & illi soli servies. The Children of the Church are againe to bee gathered together, and it must be shoven by testimonies of the Scriptures, that it is not lawful to worship any thing that is made with hands, because it is written, Thou shalt worship the Lord thy God, & him onely thou shalt serue.

Frangi non debuit quod non adorandum in Ecclesijs, sed ad instruendas solummodo mentes fuit nescientium collocatum. That ought not to be broken, which was not set vp in the Church to be adored, but onely to instruct the ignorant. Greg. ibid.

Scio quidem quod Imaginem Salvatoris nostri non ideo petis ut quasi Deum colas, sed ob recordationem filij Dei, ut in eius amore recalescas, cuius te Imaginem videre consideras, &c. I know verily (saith Gregory to Secundinus) that thou doest not therefore desire the Image of our Saviour that thou mayst worship it as God, but for a remembrance of the Sonne of God, that thou mayst become fervent in his love, whose Image thou considerest thy Lib. 7. epist. 54
Heere we see
that Gregory
doth not instruct
Secundinus, as
the Papiſts now
adayes doe their
Schollers. As to
worship the I-
mage, or to kneel
to it, for that he
condemneth;
But wille him

to understand
that these deu-
tions belong only
to God, & there-
fore that he must
beware not to
put the image in
the place of God
to doe to it those
duties of religi-
ous humiliation
which are proper
to God alone.

Ibid. lib. 9. c.
pist. 9.

Not to worship
images, but to
hauē them for
remembrance,
not to fall downe
before them but
to worship christ
whome we re-
member by the.

selfe to behold. And wee verily fall not
downe before it, as before the Godhead,
but we worship him whom by the Image
we remember, either as borne, or hauing
suffered, or now sitting vpon his Throne;
and whilest the Picture, as it were a wri-
ting, bringeth to our remembrance the
Sonne of GOD, either it rejoyceth our
mind as touching his resurrection, or ap-
peaseth it by his passion.

*Si quis imagines facere voluerit minime
prohibe : adorare verò imagines omnibus
modis evita ; sed hoc sollicitè fraternitas
tua admoneat, ut ex visione rei gesta ardore
compunctionis percipiant, & in adoratione
solius omnipotentis sancta Trinitatis humi-
liter prosternantur.* If any man will make
images, forbid him not: but by al meanes
auido the worshipping of Images: But
this let your Brother-hood carefully ad-
vertise them, by the sight of the story, to
gather fervency of compunction, but
humbly to fall downe or kneele in the
worship of the holy Trinity onely.

S. 17.

The Bookes of the Machabees are
not Canonically Scriptures of the
cassines of the Scriptures,
and fulnes without
traditions.

Mor. lib. 19. c.
16. aut. 13.

Non inordinate agimus, si ex libris, licet non Canonicis, sed tamen ad edificatio-
nem Ecclesia editis testimonia proferamus. The church of
We doe not deale disorderly, if we doe Rome now doth
bring forth testimonies out of bookes accuse all those
that are not canonically; yet are published that refuse the
for the ædification of the Church. bookes of the
Machabees (of
which Gregorie
beere speaketh)
for canonically
Scripture.

In hoc volumine, omnia qua erudiunt, cuncta qua edificant scripta continentur; In Ezech. l. i.
libri sacri ad loquendum nobis quasi quedam hom. 9. ad finē.
argenti vena sunt. The church of
In this volume are all Rome now ac-
cuseth all those
things which doe instruct, and which doe that doe not re-
verence tradi-
tions unwritten,
edifie contained. The holy Bookes are as they doe the
vnto vs to shew vs how to speake, as cer- written word.
taine veines of siluer, &c. Mor. l. 18. c. 14.
in princ.

Sapè heretici dum sua student peruersa as they doe the
astruere, ea proferunt qua in sacrorum li- written word.
brorum paginis non tenentur. Hererikes Mor. l. 18. c. 14.
doe vsually for the confirmation of their in princ.
The Papists are

these heretikes:
from the writte
word, they fly to
traditions unto
them.

Lib. 4. epist. 40
ad Theod.
Medicum.
Gregory ex-
horteth Lay men
to the reading of
the Scriptures.
The Papists for-
bid them.

perverse opinions suggest such proofes as
are not found in the Scriptures.

*Sicuti terreni Imperatoris scripta acci-
peres, non quiesceres, nec somnum oculis da-
res priusquam scripta illa agnovisses; Im-
perator cæli, Angelorum ac hominum Deus
tibi pro vita tua epistolas suas transmisit, &
tamen eas ardentè legere negligis: Stude
ergo quaeso, & Creatoris tui verba medita-
re, discere cor Dei in verbis Dei. And a little
before, Quid est autem Scriptura Sacra, ni-
si Epistola omnipotentis Dei ad creatu-
ram suam? Wherefoever thou receivest
the Letters of an earthly Prince, thou do-
est not rest, nor giue sleepe to thine eyes,
before thou doest vnderstand those Let-
ters. The Emperour of Heauen, and God
of Angels and men, sendeth his Writings
vnto thee for direction of thy life: & yet
thou doest neglect to reade them earnest-
ly. Study therefore, I pray thee, and me-
ditate on the words of thy Creator. Learn
the mind of God in the word of God; for
what is the holy Scripture, but an Epistle
of the Omnipotēt God vnto his Creaturo.*

Lib. 1. hom. 6.
super Ezech.

*Magna utilitatis est ipsa obscuritas e-
loquiorum Dei, quia exercet sensum--- ut
exer-*

exercitatus capiat quod capere nequit, oculus habeat quod, adhuc manus aliud; quia si in cunctis sacra scriptura intelligentia esset aperta, vilesceret, qua in quibusdam locis obscurioribus inventa animum reficit.

The very obscuritie of the Scriptures of God, is of great profit and commoditie, because it exerciseth the vnderstanding, that he that is exercised in them may vnderstand that which he could not; he that is idle may haue also some more occasion to search them because if the meaning of the holy scripture were plain in al things, it would be of no account, which being found out in certain obscure places, doth refresh the minde.

To oppose the obscuritie of the Scriptures to deterre men from the reading of them is a very frothy argument and condemned by Gregory.

Scriptura quasi quidam fluvius est, ut Epist. ad Leand. dixerim planus & altus in quo & agnus cap. 4. sup. mar. ambulet & Elephas natet. The Scripture is as it were a certaine river as I haue said shallow and deepe; wherein the lambe may goe or walke, and the Elephāt swim.

§. 18.

The Catholike Church in the Creed, is beleueed, not seene; and consisteth of all the elect only, and excludeth the reprobate out of it.

IN

Mor. l. 28. cap. 6

The distinction
of visible & in-
visible Church,
must not be take
away.

Gregory denieth
that wicked mē,
and such as are
the limbs of Sa-
than, may bee
truly members
of the body of
Christ, or that
they belong to
the Catholique
Church. The Pa-
pists affirm they
may.

In Ps. 5. poenit.
post principiu
& in principio

The glorious ti-
tles of Spouse &
Catholike

Church, doe pro-
perly belong and
appertaine vnto
the faithfull and
elect of God. The
Church of Rome
now saith that

IN carne Dominus ad Ecclesiam veniens
--- fines Ecclesia occulti iudicii distinxit.
Intra has mensuras sunt omnes electi, ex-
tra has sunt omnes reprobi, etiamsi intra fi-
dei limitem esse videantur. Our Lord com-
ming in the flesh vnto the Church, sepa-
rated the bounds thereof, by the inward-
nesse of his hidden iudgement, within
whose limits are all the elect, and without
those limits are all the reprobate, al-
though they seeme to bee within the
bond of faith.

*Sanctam Ecclesiam de sanctis in aeternū
permanens constructam, nullis huius viti
persecutionibus superandam, ipse super qui
adificata est evidenter ostendit, cum ait,
Porta inferi non prevalebunt adversus eā.
Unum corpus est tota sancta universalis ec-
clesia sub Christo Iesu capite suo consti-
ta. &c.* He vpo whom the Church is buil-
ded doth evidently shew, that the holy
Church which is gathered together of
Saints who shall continue for ever, & not
be overcome with any the persecutions
of this life, when he saith, *The gates of hell
shal not prevaile against it.* The whole ho-
ly vniversal Church is one body, establi-
shed

shed vnder one head Iesus Christ. Christ therefore with his whole Church whether that which is conversant at this present in earth; or that which raigneth with him in heauen, is one person; and as there is one soule which quickneth diuers members of the body, so one holy spirit doth at once quicken and illustrate the whole Church. For as Christ who is head of the Church was cōceiued by the holy Ghost; so the holy Church which is his body is filled with the same spirite to life euerlasting; wherby the whol body vnderproped and framed, doth grow to an increase in God. That is the body out of which the spirite doth not quicken.

the Catholike Church is visible and palpable, as is the kingdome of great Brittain and of France. And that one & the same man may be a member of Christ, in respect of outward profession; and a member of the diuell, in respect of his wicked life. Horrible doctrine & most contrary to that taught here by S. Gregory.

§. 19.

Only Christ was conceived by the holy ghost without any touch of sinne.

For tell me Papist, what society is there between Christ and Belial, that both they should share in one Man.

Ille solus veraciter sanctus natus est, qui ut ipsam conditionem natura vinceret, ex commixtione carnalis copula conceptus non est, nullus homo sine peccato est, nisi ille qui in hunc mundum non venit ex peccato. He only indeed was borne holy, who that

In Iob. 1. 18. c. 27 & 1. 12. c. 5. in principio. Gregory excepteth none from being conceived

in sinne but our that hee might overcome that condition
 Saviour Christ; of nature was not conceived by the mix-
 The Papists ex- ture of carnall copulation. No man is
 cept the Virgin without sinne, but he who came into this
 Mary. world through sinne.

§. 20.

*The Pope usurpeth the title of universall
 Bishop, which Gregory refused.*

Lib. 40. epist. 30.

He that claim-
 eth the title of
 the Universall
 Bishop, is the
 forerunner of
 Antechrist, but
 the Papists give
 that title to the
 Pope. Ergo.

Lib. 4. Epist. 34.

EGofidenter dico, quisquis se universalli
 Sacerdotem vocat, vel vocari desiderat
 in elatione sua Antichristum præcurrit;
 quia superbiendo se cæteris præponit. I speak
 it boldly, whosoever calleth himselfe U-
 niversall Bishop, or desireth so to bee cal-
 led, is in his pride the forerunner of Ante-
 christ, because in making himselfe proud,
 he setteth himselfe before other.

*Hac in re à fratre & consacerdote meo
 contra Evangelicam sententiam &c.* Here-
 in my Brother and fellow Bishop doth a-
 gainst the meaning of the Gospel, against
 S. Peter the Apostle, against all Churches,
 and against the ordinance of the Canons.
 In this pride of his, what other thing is
 there betokned, but the time of Ante-
 Christ

Christ is even at hand? For hee foloweth him, that despising the equalitie of ioy among the Angells, laboured to breake vp to the top of *singularitie*, saying thus, I will advance my throne aboute the starres of heauen, I will sit in the mount of the Testament even in the corners of the North; I will get me vp aboute the light of the cloudes, and will bee like vnto the highest. *Rex superbia in foribus est &c.* The king of pride is even in the gates; and an horrible thing to speake *Sacerdotum est paratus exercitus*, an army of Priests is made ready, for now they play the souldiers, and beare their heads on high that were ordained to be captaines of humilitie.

The Pope in advancing himselfe aboute all other Bishops, imitateth Lucifer in his singulartie, setting himselfe aboute the rest of the Angells.

Lib.4. Epist. 38.

Nether may you say, that the vsing of this title is nothing; for if wee beare this matter quietly, we overthrowe the faith of the whole Church. The agreeing vnto this wicked title is the losing of the faith.

Lib.6. Epist. 18.

Nullus Romanorum pontificum hoc singularitatis nomen assumpsit. None of the Bishops of Rome ever receiued this name of singulartie: *nullus decessorum meorum hoc tam profano vocabulo uti voluit.* None of

Lib.4. Epist. 32.

of my predecessors ever consented to vse this vngodly name. *Nos hunc honorem*
 Lib. 4. Epist. 36. *nolumus oblatum suscipere.* We being Bishops of Rome will not take this honour being offered vnto vs.

Lib. 4. Epist. 38. *Quid tu Christo vniversalis Ecclesia capiti, in extremi iudicii dicturus es examini qui cuncta eius membra tibi met conaris vniversalis appellatione supponere?* What answere wilt thou make vnto Christ, that indeed is the head of the vniversal church at the triall of the last iudgement, that thou goest about vnder the name of *Vniversal Bishop*, to subdue all his members vnto thee?

*An elucidation touching this title,
 Vniversal Bishop.*

The occasion of these speeches of Gregory against this title of Vniversal Bishop, was the pride of Iohn, who was Patriarch of the Church of Constantinople, who did endeavor to draw that title vnto himselfe, against which Gregory as you see excepteth, and would not that either Iohn, or any other should vsurpe that name. And as Gregory

with-

withstood it then, so doe we now; & set him
against the Church of Rome, as opposite to
it. The Papists finding Gregories testima-
nies true, doe yet put a difference (in secret
meaning) betweene the power and authority
which Iohn intended by it for himselfe, and
that which they intend by it for the Pope:
which is this. Iohn (say they) by straining for
that title attributed it so vnto himselfe,
that he meant to be called Bishop alone, so
as Bishopricke should bee taken away from
allother; and so be such an one as is a Bishop
alone and altogether and only, so as there be
no other Bishop besides him: finally, that Bi-
shop Vniuersall by Gregory, is as much as al
Bishops; whereas we giuing it to the Pope, de-
barre not others from being Bishops, or the
Church from hauing such, but make him V-
niuersall Bishop, over and aboue all other,
as being the highest of all, and hauing power
over all other Bishops. Therefore the autho-
ritie of Gregory is in this case very imperiti-
ously alleaged against the Pope, who doth not
take it in that nature wherein Iohn would
haue vsurped it, but rightly vseth it, accor-
ding to Gregories meaning. Thus say they;
but here is a bare, a naked, and an idle spe-
culation

culacion of their owne braine. For it shal appeare notwithstanding this fond illation of theirs from the very text and tenor of Gregories wordes by the precedent authorities, and some more of his consequent, that Iohn never meant, nor Gregory never so did understand him, as that he would be universal Bishop, thereby to take away all other, but even as the Bishop of Rome now doth, thereby to bring the rest in subiection vnto him. Which if it be so, then is not the authority answered, but they condemned by the verdict of their great S. Gregory, who is in time from vs more then 1000 yeares.

To proue this let vs record the first testimony againe.

He that claimeth that title (saith Gregory) is the forerunner of Antechrist, because in making himselfe proud, he setteth himselfe before other. Loe! A plaine text, against their forged glosse. Gregory doth not say, hee would haue no other but himselfe: But that he setteth himselfe before other. Before other, marke that.

In the second. He is like to him in the singu-

How can he bee
before other
that hath no o-
ther but him-
selfe?

singularity of his pride, that despised the equalitie of joy among Angels; saying, I will advance my throne aboue the stars of heauen, &c. Here is scene the singularity of one, that would be aboue many; but nothing of one, that would haue none besides himselfe.

In the last there, it is said. Thou goest about to subdue all the members of Christ vnto thee. To subdue them; but not to take them cleane away.

Writing to Mauritius the Emperour about this matter, he saith, *Vtinam vel sine aliorum (non sublatione sed) imminutione vnus sit, qui vocari appetit vniversalis*. I would to God he might be one, without the lessning of others, who desireth to bee called vniversal. Without the lessning of others (saith he) not without vnter taking away of others.

To the Empresse Constantia thus. *Illud appetere Iohannem vt omnibus dignior esse videatur*. Iohn desireth that hee might seeme worthier than all other. Not but that there should be others as well as he: But that hee might seeme worthier than other.

E

To

vii.

Lib. 4. Epist. 33.

Lib. 4. Epist. 34.

Lib. 4. Epist. 36. To Eligius Bishop of Alexandria *Per elationem pompatici sermonis, Christi sibi studet membra subingere.* By the haughtines of a glorious title hee studieth to bring in to subiection vnto him the members of Christ. To bring them vnder subiection (saith he) not to cut of any.

Lib. 4. Epist. 18. To Iohn himselfe thus. *Appetere enim vocabulum hoc, ut nulli subesse, & soli omnibus praeesse videretur.* That he did affect that title, that he might be subiect to none, and seeme only to be over all. So, it appeareth here also, that he would not be Bishop alone; but subiect to none, and above all. Moreover hee saith vnto him

Ibid.

Quid dicitur natus es, qui non solum Pater sed Generalis Pater in mundo vocari appetis? What wilt thou say who dost not desire to be called only father in the world, but vniuersall or generall father? Generall father (saith he) not father alone. And that which in this question taketh away all scruple (he saith) *Cupere Iohannem Episcopi semetipsum vocabulo elationis praeponere, eosq; sub se premere.* That Iohn doth desire by this title of pride to set himselfe before all other Bishops, and to tread the
vnder

Ibid.

vnder him. But set himselfe before others
or bring others vnder him, he could not,
vnlesse there bee some, whom he may
bring vnder, & before who he may exalt
himselfe. Iohn there would be chiefe, ex-
toll himselfe, be greater than the rest, bee
called generall father: But he would not
expell the rest of the Bishops, but bring
them vnder him, subiect them to him; di-
minish their authoritie, and bring them
to naught.

*A second elucidation or clearing of
the same Question.*

When Iohn died Cyriacus succeeded.
Iohn sate there tenne whole yeares. Iohn
had sitten there tenne whole yeares, hee
claymed the title of *Vniuersall* to his
death, nor weighed hee the admonitions
of Gregory, yet carried hee himselfe for
those tenne yeares for *Vniuersall*, yet in al
that time, did not hee discharge any Bi-
shop of his place. Wherefore it is a meere
fable, to thinke there should be no Bishop
or Patriarch if there were any called *Vni-
uersall*. Cyriacus as in seat, so in title suc-

ceeded *John*, He tooke away no Bishops. He called a Councel of Bishops, to which when *Eusebius* came, *Gregory* desired of him by his letter, that he would not subscribe to that title, least any thing should be there determined preiudiciall touching any place or person. But neither in that synode, nor for eleuen yeers after, while *Cyriacus* held the sea (& that with the title of *Vniuersall*) was there any Bishop remoued from his place, or any feare that any should be remoued. Therefore that devise before is a meete dream. Touching *Cyriacus* this is certaine, that hee never left off the title of *Vniuersall*, before that *Phocas* the Emperour tooke it from Constantinople, and gaue it vnto Rome. And this was done by *Phocas* in malice towards *Cyriacus* who was offended with him, and in favour of *Boniface* 3. Bishop of Rome who intreated for it, and when he was the Bishops Chancelour insinuated himselfe into *Phocas* his loue, & had vndertaken for his child at baptisme. This decree of *Phocas*, *Baronius* doth thus report, *The Bishop of Rome is only to be called Vniuersall Bishop, the Bishop of Constantinople*

*Boniface was
Bishop of Rome
next but one
after Gregory.*

Ad annum 606

stantinople not so.

Iohn and *Cyriacus* therefore usurped nothing. but that which vpon the grant of *Phocas*, the Romane Bishop doth now claime, vnder whom they remain in their place, and are Bishops; And so vnder *Iohn* did they remaine, neither did the title of *Uniuersall* hinder them any thing. Notwithstanding, within a little while after there is a great change made touching the name. In the Bishop of Constantinople, it was a foolish, proud, wicked, perverse, prophane, and blasphemous name; within two yeares after, it was none of all those in the Bishop of Rome. Marveilous was the sentence of *Phocas*, who determined that a name wicked and blasphemous (if wee beleeue *Gregory*) should not belong to the Bishop of Constantinople, and yet might be proper to the Bishop of Rōe. Wonderful also was the intent of *Boniface*, who accepted it; neither would he that the Bishop of Constantinople should bee preferred, or be aboue others, but to him & other the Bishops of Rome such reverence is due, although he that shal haue it (witnesse *Gregory*) should bee in that the

Lib. 4. Epist. 32.

follower of Lucifer, the forerunner of Antechrist. In the meane while Gregory was a true Prophet, touching what that word would come too in the end. For touching that title hee told the Emperour that hee that should reioyce in it, would build himselfe by that upon the honour of the Empire, and is it not come so to passe? And to Anianus he said. That to consent to that wicked name, is no other thing then to destroy the faith. And did the faith suffer no hurt, by that that Phocas consented to it? Gregories propheticie was true in both, that name was deadly, both to the Empire and to the Church; and his successeur Boniface, was toward the Empire Lucifer, and toward the Church Antechrist.

Lib. 4. Epist. 38.

Restat vt vos
Episcopi non
sitis.

Solus conetur
Episcopus ap-
pellari.

But they insist, and reply, the words are plaine. It remaineth that then you are no Bishops: hee onely indauoreth to bee called Bishop. Therefore Gregory doth expound himselfe. We reioine, thus hee writeth to Iohn. *Caput Episcoporum nomen, cui comparatione calcare.* Thou dost desire in comparison of thy selfe, to tread vnder the name of Bishops. In comparison of thy selfe, saith he. There fore what he saith, he saith

saith it *comparatively*, or by way of comparison, not *absolutely*. Yee are indeed *Bishops*, but in comparison of him, yee are none; and he is not *absolutely* a *Bishop alone*, but in comparison of you, he only is to be called a *Bishop*. For when the *title of Univerfall is admitted*, whereby one may be aboue another, and depresse the rest; they fall from the ancient right of *Bishops*, by which right they are of *one merit and priesthood*. Neither doth the potency of *Rome* make an higher *Bishop*, nor the poverty of *Eugubium* make a lower. All are to bee deprived of this due honour, if any thing *private* be given to one (as *Gregory* saith to *Mauritius*) & therefore surely *in comparison of him*, (which they were before) are not to be called *Bishops*; speaking after the vsuall phrase, wherein, when *any one is not, that he was*, he is said indeed *not to be at all*; so that hee may be said to bee *alone*, who in any thing is *singular*. For they who were *Fathers*, were to be made the *Sonnes* of this *Univerfall father*; They who were *Pastors*, were to come into his *flocke*; & in comparison of him, to be called a *flocke*. And

this is the nature of *Gregories* words; whether they reach. Against this they cannot be drawne; except against the truth of the histories, by which it is certaine, that although for the space of *twentie yeares* *Iohn* first, and *Cyriacus* after, held the title of *Universall* with tooth and naile: yet in all that time they never indeavored to strip any of his Bishopricke, or so to carry themselves as though they alone would be *Bishops*, or vsurped the name of Bishop only to themselves.

*This is the bing
where upon all
the whole worke
doth turne.*

These things being thus, and thus considered; that which was said at first remaineth full and sound; That the *Pope* vsurpeth the title of *Universall Bishop*. That *Gregory* condemned it in *Iohn*. And lastly that *Iohns* intent then, & the *Popes* now touching that title, is one and the same, to all constructions and purposes; any thing, in any wise said to the contrary notwithstanding.

§ 11.

*The Bishop of Rome acknowledged the
Emperour to be his Lord
and Sovereigne.*

Ecce

ECce per me servum ultimum suum, & vestrum respondet Christus sacerdotes meos manui tuae commisi, &c. Ego quidem vestre iussioni subiectus, legem vestram per diversas terrarum partes transmitti feci. Behold (saith Gregory to Mauritium the Emperor) thus will Christ answer you by mee, beeing both his and your most humble servant; I have committed my Priests into thy hand, &c. As for my part, I being subiect to your Maiesties commandement, have caused your order to be proclaimed thorough divers parts of the world.

Lib 3. epist. 61
ad Mauritium
Imperatorē.

Gregory acknow-
ledge th the Em-
perour to bee his
Lord and Soue-
raigne.

Christus dominari Imperatores, non solum militibus, sed etiam Sacerdotibus concessit. Christ hath given power vnto the Emperour to beare rule, nor onely ouer souldiers, but also ouer Priests.

lib. 3. epist. 64.
Bellarmine wrot
a booke of the
freedoe of priests
from temporall
Lords.

Et Imperatori obedientiam praeui, & pro Deo, quod sensi minime tacui. I have shewed my duty towards my Lord the Emperour, and touching God I have not concealed what I thought.

Ad Mauritium
Imperatorem.

*Valde mihi durum videtur, ut ab eis (Christi) seruis milites suos prohibeat, qui ei Imperatori Mauritio) & omnia tri-
buat,*

Lib. 2. indict. xi.
epist. 103.
who seeth not

that the power
which Gregory
acknowledgeth
to be in the Em-
perour is as ef-
fectually ouer the
Clergie, as ouer
the souldiers.

lib. 7. epist. 1. ad
Sabinianum
diacenum.

buat, & dominari non solum militibus, sed
etiam Sacerdotibus concessit. It seemeth ve-
ry hard vnto mee; that he should forbid
his souldiers the seruice of him, (viz.
Christ) who hath giuen him (the Empe-
rour *Mauritium*) all things, and granted
him not onely to rule ouer souldiers, but
also ouer Priests.

*De qua re, unum est, quod breuiter sug-
geras serenissimis dominis nostris, quia si ego
seruus eorum in morte Longabardorum mi-
scere voluisssem; hodie Longabardorum
gens, nec Regem, nec duces, nec comites ha-
beret. atq; in summa confusione diuisa esset;
sed quia Deum timeo in mortem cuiuslibet
hominis me miscere formido.* Touching
which businesse (saith Gregory) there is
one thing which you may quickly deli-
ver to our noble Lords, because if I be-
ing their servant, would haue mingled
my self in the slaughter of the *Lumbards*;
the people of the *Lumbards* had had at
this day neither King, nor Duke, nor
Earle, and had beene divided into great
confusion. But because I feare God, I do
tremble to mingle my selfe into the death
of any man,

S^r. Bernard.

THE PREROGATIVE

of Christ to be severed from sinners is common with him unto none of the sons of Adam, no not to the Virgin Mary, although the Papists would exempt her from being conceived in sinne.



Bernard writing to the Canons of Lions in France, touching the celebration of the Feast of the Virgin *Maries* conception, which was then

creeping in, reproveth it in these words, *Quamobrem etsi quibus vel paucis filiorum hominum datum est cum sanctitate nasci, non tamen concipi: ut uni sanè servaretur sancti prerogativa conceptus, qui omnes sanctificaret: soliūq; absq; peccato veniens, purificationem faceret peccatorum.* Wherefore to whom or to how few soever of the sonnes of men it be given to be borne holy, yet are they not so conceived: that the prerogative of an holy conception might

Epist. 174. ad
Canonic. Lug.
dunens.

might be reserved vnto one, who should make all holy; and who alone comming without sinne, should make the purgation for sinne. Onely therefore our Lord Iesus was conceived by the holy Ghost, because hee alone was holy, before his conception; who beeing onely excepted, he looketh that all the residue of Adams children every one, should humbly and truly confesse of himselfe, saying, *I was shapen in wickednes, and in sin hath my mother conceived mee. Cum hæc ita se habeant: quanam iam erit festiuitas conceptionis.* Since these things are thus, what ground hath the celebrating of her conception?

Psal. 51, 5.

*Super Cant:
Serm. 78.*

*The reward of
sin is death: She
died. Ergo shee
sinned.*

In another place speaking of the myserie of Gods eternall predestination of the Saints, before all worlds, & of death, running over all, he hath these words, *Sine quo generalis velamine confusionis, nemo filiorum hominum intravit hanc vitam, uno sane excepto, qui ingreditur sine macula.* Without which veile of generall confusion, none of the sonnes of men entred into this life: one onely excepted, who entred without spot, whose name

name is Emannell.

*The Catholike Church which we beleene
in the Creede, is the whole company
of the Elect only.*

S*ane secundum predestinationem nunquā
Ecclesia electorum penes Deum non fuit.
Si miratur hoc infidelis, audiat quod magis
miretur, nunquam non grata exitit, nun-
quam non dilecta. Nec dubium, quin voce
omnium electorum ista dicantur, ET IP-
SI ECCLESIA SUNT.*

(saith he) according to Gods predestina-
tion, the Church of the Elect was alwaies
with him. If he that beleeneeth nor, marvel
at this, let him heare that which he may
more marveil at, it was never but pleasing
vnto him, never but beloved. Neither is
there any doubtr, but those things are spo-
ken by Saint Paul, (Eph. 1.) in the voyce
of all the Elect, *And they are the Church.*
In the next following he saith, *Non desi-
cit genus Christianum, nec fides de terra,
nec charitas de Ecclesia, &c.* Christian Re-
ligiō doth not faile, neither doth faith frō
the earth, nor charity from the Church.
The floods came, the windes blew, and
rushed

Super Cantu
Serm. 78.

*The Church of
the Elect was
predestinated
by God through
Christ, before the
foundation of
the world.*

*And all the E-
lect are that
Church.
Ephes. cap. 1.
Serm. 79.*

*The Church of
the Elect is
heere described,
which onely is
built vpon a*

Rock. And Bernard calleth Christ the Rock, on which the Church is built, not Peter, or the Pope.

Can these words be understood to be spoken but of the Elect, and of them onely.

In Iob. lib. 38. cap. 9.

Revel. 11. verse 1. 2.

1.

2.

3.

So when wee speake of the body Catholike Church, we cast out the reprobate, and num-

rushed against it, and yet it did not fall, because it was built upon a Rocke; for the Rocke was Christ. Therefore, neither by prating of the Philosophers, nor cavils of Heretikes, nor swords of Tyrants, can it, or shal it at any time be separated from the loue of God, which is in Iesus Christ; so strongly doth his soule hold him, who it loveth, so good it is for him to cleave vnto God.

The like is taught by Gregory the great, who within the circuit of the Catholike Church comprehendeth all the Elect, and excludeth all the reprobate. And draweth a similitude from the Temple of God, and the court without the Temple. The one whereof Saint Iohn in the Revelation was bid to meete and to cast the other out. For the Iewish Temple was divided into three parts; the body of the Temple, which is called the court, where into every man entred; the holy places where the Levites were, and the holiest of all, whereinto the High-Priest entred once a yeere. In respect therefore of the two later, the first is said to be cast out, because as a thing prophane it is neglected,

red, when the Temple is measured.

ber onely the
Eleft.

There are no passions nor satisfactions
of the Saints, whereby themselves
can merit; or that belong to
the treasure of the Church,
to be communicated by
Indulgences to
others.

This devout & religious man writing Bern. ferm. de
de quadruplici debito of a fourefold debt, quadruplic.
which all men are liable vnto, and none officio.
able to satisfie; And after speech had, of
the loue of Christ to sinfull man, and of
the Ioyes of Heauen prepared for man re-
penting, breaking out against all satisfac-
tion, entreth into these words. *O si cog-
nouisses & in quam multa & quam multis
debeas, videres quam nihil sit quod facis,
quam nec inter minima numerandum ad* O if the case so
comparationem debitorum tuorum. O man stand, that we
(saith hee) if thou diddest know how owe more then
much, and to whom thou owest, thou we are able to
wouldest see that that is nothing which performe, how
thou doest, neither not to bee reckoned a- shall it goe with
mong the very least, in comparison of thy our workes of
debts. supererogation?

debts. As there is no proportion between something and nothing; so hath our life no equality to our Saviours, seeing there is none worthier then his, nor none more wretched then ours. How shall I satisfie, when I am constrained to pay my debt to the vttermost farthing? All therefore that I am, I owe to him, from whom as from a Lord, who made me, I haue all; who doth me good, who ministreth vnto mee the influence of the Scarres; the temperature of the Aire; the fruitfulnessse of the Earth; and the plentie of Fruit. Let no man thinke that I am carried with so great madnesse as heere to make mentiō of my small mite, much lesse to reckon it. And then concludeth, *Quis amplius ergo grunniet dicens; nimium laboramus, nimium ieiunamus, nimium vigilamus, cum nec millesima imo nec minima parti, debitorum suorum valeat respondere?* Who therefore dare from henceforth complaine and say, wee labour too much, faste too much, watch too much, when hee cannot answer the thousand part, nay not the least part of his debt.

Againe,

Remember Iacob Genes 32. 10. he confesseth that he was not worthy of the least of Gods temporall mercies: how much lesse are the Saints worthy of eternall.

No mans sufferings do abound, or overflow to satisfie for another.

Againe speaking of the tenne Virgins in the Gospell, expounding these words, *Gine vs of your oyle*, saith, *Stulta petitio*, Bern. Sermon. de virginibus, Mat. 25.

vix iustus salvabitur, vix sanctis iustitia sua oleum sufficit ad salutem, quanto minus & sibi & proximis. A foolish request, the righteous shall scarce be saved, the oyle of their owne righteousness hardly sufficeth the Saints to salvation, how much lesse themselves & their neighbors. *Noe, The virgins iustice or righteousness, is little enough for themselves.*

Daniel, Iob, shall not deliver a sonne or daughter, *Ezech. 14. 18*: but like as the soule, that sinneth, shal die. *Ezech. 18. 20. Sic anima quae iustitiam fecerit, sola salvabitur.* So that soule that doth righteousness, onely shall be saved.

Againe, speaking of the first and second *Adam*, saith, *Sola nimirum secundae* De verb. lib. Iob. cap. 5. in sex tribulat.

tribulatio purgat, quos contaminavit offensio sola prioris, non quod propria cuiquam sufficere possit satisfactio. Quid enim est omnis poenitentia nostra, nisi quod si non copatimur, omnino non possumus conregnare.

It is the onely suffering of the second *Adam*, that purgeth vs, whom the onely offence of the first *Adam* did defile. I say not that any mans owne satisfaction can

F

suffice

suffice him ; for what is all our repentance , but onely * that if we suffer not with him, we cannot raigne with him.

* *In the middle of our repentance or penance*
 wee must hope for pardon only by the faith of Iesus Christ : yet in weeping for our sinnes, in bearing our crosse, in mortifying our members, in offering our selues a sacrifice to God, we become like vnto Christ in suffering, and so are fitted to raigne with him : but the purging vs from sin, must be referred to the blood of Christ alone.

Man now in his corrupt nature, hath of himselfe no power of freewill, in good and holy actions ; but there is from Adam laid upon him a necessity of sinning ; but yet without constraint.

De grat. & lib.
 arbit. post me-
 dium.

Curet autem hac agere non minus suauiter quam fortiter, hoc est non ex tristitia aut ex necessitate, (quod est initium non plenitudo sapientie) sed prompta & alacri voluntate, quod facit sacrificium acceptum, quoniam hilarem datorem diligit Deus. Let a man so regard these things, that he doe them no lesse willingly than resolvedly, not grudgingly, or of necessitie, which is the beginning, not the fulnesse of wisdom.)

come) but with a ready & willing mind,
because G O D loueth a chearefull giuer.
And shall he in all things follow wisdom,
while heere solutely withstandeth vices,
and sweetly obtaineth peace in consci-
ence: But certainly looke, by whose ex-
ample we are stirred vp to those things,
euen his aide and helpe we neede, where
by wee may bee made conformable to
him through it, and be changed into the
same Image from glory vnto glory, as by 1. Cor. 3. 18.

*the Spirit of the Lord. Ergo si à Domini
Spiritu, iam non à libero arbitrio, &c.*

Therefore, if by the Spirit of the Lord, *The will of man*
then not by freewill. Let no man then *by nature, can*
thinke it is called *freewill*, because it hath *not chuse but to*
equall power to good and euill; since in- *doe euill, which*
deede it may fall of it selfe, but not rise *is a necessitie*
without the *Spirit of God*: Otherwise nei- *not of coaction,*
ther God nor the holy Angels, being so *but of deprava-*
good, that they cannot be euill; nor the
Angels that fell, who are so euill. that now
they cannot bee good, could be said to
haue freewill. But therefore it is called
free, because none can be good or euill
nisi volens, but willingly. Againe, *Porro,*

ubi voluntas, ibi libertas; quod tamen dico

*Super Cant.
Serm. 81.*

Galat. 4. 31.

2. Cor. 3. 17.

There remaineth
no freenesse of
will unto good
in man, but only
a voluntary
promptnesse and
inclination to
evill without
constraint.

In Feste Pen-
trecost. serm. 1.

de naturali, non de spirituali, qua libertate
(ut dicit Apostolus) *Christus nos libera-*
vit. Where will is, there is libertie, which
yet I speake of the naturall, and not of the
spiritual; by which liberty (as the Apostle
saith) Christ hath made vs free; for of that
he himselfe saith the same, *Where the Spi-*
rit of the Lord is, there is libertie. So is the
soule by a wonderfull and vnhappy free
necessitie, both bound, and free, bound be-
cause of necessity, free because it is volun-
tary. And that which is more wonderfull
and more miserable; the more guilty, be-
cause free; and the more free because
guilty, and by this the more bound be-
cause free.

Againe. *Initium revertendi ad Deum*
pœnitentia est, quam sine dubio spiritus ope-
ratur, non noster sed Dei, idq; & certa ratio
docet, & confirmat auctoritas. The begin-
ning of our conuersion to God, is by re-
pentance, which without doubt the Spi-
rit doth worke in vs, not ours but Gods
Spirit, and this both reason doth teach, &
authority confirme. Who then, when he
commeth benumbed or frozen to the
fire, and shall bee made warme or hot,
doth

doth doubt that he was heated by the fire which he could not haue beene without it. So he that is first dead in iniquity, if afterward hee bee set on fire by the heate of repentance; doeth know and finde, that another spirit besides his owne, which doth reprove and discerne his, hath come vnto him.

If we be dead in sin. where is our free will to good?

Again, speaking of our first Parent Adam in Paradise, and both of what he had, and of what he there lost, saith, *Corruit autem de posse non peccare, in non posse non peccare, &c.* He fell from his not being able to sinne, to his not being able to doe any thing but sinne, hauing altogether lost the libertie of taking aduice & counsell, as also that which he had of forbearing to sinne. And this losse happened vnto him by the abusing of the libertie of his will. Being fallen from his will, it is not still remaining free for him to raise vp himselfe again by the same. For although at this day he would doe it, yet the case so standeth with him, as that it is not in his power not to sinne. It must be Christ that must inspire him, and indue him with new vertue by his restauration, that the

De grat. & liber. arbit. ante medium.

Lord may transforme vs into his Image; howbeit even then our perfection cometh not in this life, but in the life to come.

*Psalm. 30.
verse 4.*

*Parv. Serm. in
39. Serm.*

nostra terra.

Againe. Vpon this Text. *Præuenisti me in benedictionibus dulcedinis.* Thou dost prevent him with blessings of goodnesse, saith, *Triples nobis necessaria est benedictio, &c.* Three blessings there are, which are necessary for vs, 1. that of preventing, 2. that of helping, 3. ending. The first is of mercy, the second is of grace; the third is of glory. He doth prevent our conversation by his mercy, hee helpeth our conversation by his grace, he doth accomplish our ending with glory. Vnlesse the Lord doth giue these three blessings, our bodies can bring forth no fruit. Neither can we beginne any good thing, before wee be prevented by mercy; or doe any good thing vntill we be holpen by grace, nor end in goodnesse, vntill wee be filled with glory.

*Against the doctrine of Merit, as
it is taught in the Church
of Rome now.*

Tofi.

Testimonium conscientia nostra in tri-
bui consistere credo. I beleue (saith he) that the witness of our conscience standeth in these three. It is first of all necessary to beleue, that wee cannot haue remission of sin, but by the mercy of God; Then that wee can haue no good worke, except he giue it. Lastly, that eternall life is purchased by no merits, but is freely giuen. For who can make that cleane, which is conceiued of vncleane seed, but he that is onely cleane; truly that which is done, cannot be vndone: but when hee imputeth it not, it shalbe as though it had not beene done. For touching good workes it is most certaine that no man hath them of himselfe. If mans nature could not stand, when it was yet perfect, how much lesse can it raise it selfe by it selfe being now corrupt. * Neither are *

In annunt.
 beat. Mariz
 Serm. 1.

Eternall life is
 freely giuen
 not purchased
 by any works.
 Sins not imput-
 ed, are as though
 they had neuer
 bin committed.

* The Rhenists
 in their anno-
 tations on the New Testament doe nothing so much as contrary this doctrine pleading their merits and workes to be meritorious. In Mathew, c. 6. v. 4. in Marke 12. v. 11. that workes are the very cause of salvation, in Rom. 2. v. 6. The Ioy of Heauen is the hire and wages for workes, which workes can be no other but the value, desert, price, worth and merit of the same, In 1. cor. 3. v. 8. Heaven is our owne right, bargained or wrought for, and accordingly paid vnto vs as our hire, at the day of iudgement. In 2. Tim. 4. v. 8.

the merits of men such, that life euerlasting is due for them by right, or that God should be said to doe iniury, except he yeeld it them.

Againe he saith, *Ego fidenter quod ex me mihi deest, usurpo mihi ex visceribus domini, quoniam misericordia effluunt, nec defunt foramina per quae effluant.* Surely, whatsoeuer is wanting to me of my selfe, I boldly take it vnto me out of the bowels of my Lord, because they flow out with mercy, neither wanteth there any wayes by which they may flow. My merit is the Lords mercy. I am not altogether poore in merit. so long as he is not poore in mercy. And if the Lord be rich in mercy, then am I also no lesse in merit. And if the mercies of the Lord be frō euerlasting to euerlasting, I wil sing the mercies of the Lord for ever. What shal I sing mine own righteousness? O Lord I wil remēber thy righteousness onely. For that is my righteousness, because thou art made by God righteousness vnto me. And vpon that Text of S^t Paul, 2. Tim. 1. 12. *Scio eni credidi, & certus sum, quia potens est depositū meū ser-uare.* I know who I haue beleeyed, and am

per-

*Imputatio iusticie
is establi-
shed, and inhe-
rent ouer-
throwne.*

*De grat. & lib.
arbit. in fine.*

*Idignitas
et meritum*

perswaded, that he is able to keepe that Depositum
 which I haue committed to him against ^{meum that}
 that day. He calleth (saith Bernard) the ^{which I haue}
 promise of God his *depositum* & because ^{committed un-}
 he beleeued him that promised, hee doth ^{him.}
 confidently make mention of the pro- ^{2.Tim.4.8. The}
 mise, A promise indeed of mercy, but to ^{crowne of glory}
 be paid in iustice. This is therefore that ^{is the iust re-}
 which S. Paul expected, *a crown of iustice*, yet not by vertue ^{ward of the}
 but of Gods iustice, not his *owne*. For it is ^{righteous mans}
 iust that God paye what hee oweth; and ^{of his righteous-}
 he oweth what hee hath promised. And ^{nesse and desert,}
 this is the iustice of which the Apostle ^{but by the mer-}
 presumeth *even the promise of God*, least ^{cifull promise of}
 despising that, he might establish his own ^{Almightie God.}
 and so bee subiect to the iustice of God. ^{Look those notes}
 And then in the ende, hee knitteth vp the ^{of the Rhemists}
 whole tract with this excellent saying, *Sic* ^{set downe in the}
proprie appellantur ea qua dicimus nostra ^{margent before,}
merita &c. But if wee speake properly of ^{at this marke.}
 those things which wee call our merits, ^{and tell me, how}
 they are certaine seed grounds of our hope; ^{they agree with}
 incitements of our loue, tokens of our secret ^{Bernard here.}
 predestination, foretokens of our future hap- ^{Workes are the}
 pineffe, *The way to the kingdome*, not the ^{cause; the very}
 cause of our raigning, or of our hauing the ^{cause of getting}
 kingdome. Furthermore whom hee iustifi- ^{beauen, No faith}
 eth, ^{Bern. They are}
^{the way thither,}
^{not the cause of}
^{our raigning}
^{there.}

eth, not whom he findeth iust, those he glorifieth.

In dedic. Eccles.

Serm. 5.

Mat. 16. Thou

art Christ the

sonne of the li-

ving God.

Againe, speaking of Christs speech in the 16. of *Mat.* to S. Peter *Beatus es Simon Barjona, nec multo post, vade retro satana.* Blessed art thou Simon Barjona; and a little after. Get thee behind me sathan, saith *vnde Barjona?* How was it that he was called *Barjona?* But because not flesh and bloud but the father by who he spake it, revealed it vnto him. How is it that he was called *Sathan?* but because hee favoured of the things, that were of man, and not of God. Now, if in both these considerations, wee shall diligently looke into our selues; yea how in the one wee are nothing, and how exalted in the other, I thinke our glorying ought to bee temperate; but peradventure it is more increased, yea is it strengthened, that we should not reioyce in our selues, but in God. Neither am I forgetfull, but with feare and reverence I say *Nos sumus. Nos inquam sumus sed in corde Dei.* Wee are, we are I say, worthy but in the minde of God; we are worthie, but by his acceptance, not by our worthinesse. It followes, *Quod si nos ex puerili animositate*
gratiu

*Gods acceptance
not our worthi-
nesse.*

gratis saluari volumus. If wee of childish
 stomacke will not bee saued freely, iustly
 are we not saued at all. The dissembling
 of our misery excludeth mercy, neither
 hath God (acceptance or) vouchsafing a-
 ny place where presumption is of our
 worthinesse. *Legit homo in corde tuo &c.*
 Read O man in thine owne heart, read
 within thy selfe, concerning thy selfe; the
 witnesse of truth, and thou wilt indge thy
 selfe unworthy of this common light.

Againe, *Quid de meritis sollicita sit Ec-*
clesia, cui de proposito dei firmior suppetit se-
curiorq; gloriandi ratio. Why is the Church

so carefull touching merits, who hath a
 more sure and secure cause of reioycing
 by reason of the purpose of God. It is not
 for thee to aske, by what merits we hope
 for good things; seeing thou hearest by
 the Prophet, *Not for your sakes, but for*
mine owne sake will I doe it, saith the Lord.
 It sufficeth for merit to knowe that me-
 rits are not sufficient. Bee carefull to haue
 merits; when thou hast them, knowe that
 they be given thee, but for fruit thereof
 hope for the mercy of God. The want of
 merits is a pernicious povertie, and the

Read O man in
thine own heart
say the Rhemists
and thou shalt
finde that thy
works are fully
worthy of ever-
lasting life. Rhem
testam. annot. 2.

Tim. 4.
Serm. in Cant.
 68.

No say the Rhe-
mists, you must
knowe that good
works be so farre
meritorious that
God shou'd bee
unjust, if he ren-
dred not heauen
for the same.
Annot. Heb. 6.

pre

presumption of the spirit, is deceitfull riches.

Ser. 73. in Cant.
Where are the o-
verplus of the
sufferings and
satisfactions of
the Saints to be
applied to others
when the most
righteous must
pray for the for-
giuenesse of their
owne finnes?
In Psal. qui ha-
bitat serm.

Still hee followeth the same doctrine,
*Opus ita habent & sancti pro peccatis ex-
orare, ut de misericordia salui fiant propria
iustitia non fidentes. Omnes enim peccam-
us & egent misericordia Dei.* Even the
Saints haue need to entreat for their sin,
that by his mercy they may be saved, not
trusting to their own righteousness: For
all haue sinned, and stand in need of the
mercy of God. *Quid enim stultius quam
habere in domo vix adhuc inchoata? con-
summasse te putas? at cum consummauerit
homo tunc incipit, &c.* What more foolish
is it (saith hee) then to dwell in an house
scarce as yet begun? Dost thou think that
thou hast finished it? But when man hath
finished it, then doth he but begin. Fur-
ther, this dwelling is altogether ruinous,
it hath more need to be vnderiet & prop-
ped, then dwelt in. Is not our life fraile &
vncertaine? It is of necessity that whatso-
ever is founded vpon it, bee like vnto it;
for who doth trust a sure building vpon a
tottering foundation? *Dangerous is the
dwelling of them that trust in their merits, it*

who can thinke
to set a sure buil-
ding vpon a tot-
tering foundati-
on?

is dangerous because it is ruinous. Hoc e. *Serm. ibid. 19.*

nisi totum hominis meritum, si totam spem suam ponat in illo, qui totum hominem salvum fecit. For this is the whole merit of

man, to put his whole trust in him, who hath wholly saved man. *Orate salvatorē; Epist. 310.*

qui non vult mortem peccatoris, ut tempestivum tamen exitum non differat, sed custodiat. Curate munire votis calcaneum nudū meritis, ut is qui infidentur invenire non possit unde figat deurem & vulnus infligit.

I beseech you friends pray the savior for me, who will not the death of a sinner, that he delay not this timely departure of mine, but keepe it. I desire you to strengthen with your prayers my heele (that is the ending of my life) which is void of merit, that he that layeth wait may not finde wherein to fix his tooth there by to give a wound.

To conclude, let that suffice, which this *Serm. 13. Super Cant.*

holy man Bernard; (reciting many worthyaets done in the olde Testament by the worthies of those times David, Iosua, Iepthe, Gedeon, Sampson, Iudith, Judas Machabaeus; and how that none of these imparted their glory to any other) inferreth

reth strongly; *Quid minus ab his omnibus conditor omnium fecit, quo minus & ipse debeat gloriari singulariter?* What hath the maker of all things done lesse then any of these, that hee should glory alone, lesse then they? He alone hath triumphed over the enemies; hee alone hath deliuered the captiues; and shall hee haue a partner in the glory?

It is impossible for any man how regenerate soever to fulfill the whole law, now in his corrupt nature, because it saith, Cursed is every mā that continueth not in all things that are written therein.

Sup. Cant. ser. 58

The Law (if I may so speake)

giueth Law to the whole man, to al his thought & words, & deeds, and taketh exception against any thing either inwardly or outwardly, whereby we step aside frō the rule thereof.

Quāntumlibet in hoc corpore manens profeceris, erras si vitia putas emendatū, & non magis suppressa: velis noli intra fines tuos habitat lebusam, subingari potest sed non exterminari. Scio (inquis) quia non habitat in me bonum. Parum est nisi & malum, inesse fateatur. How much soever thou dost profit whilst thou abide

dest in this body, thou art deceaved, if thou thinke that vices are dead in thee, & not rather suppressed. Whether thou wilt or no the *lebusite* will dwell within thy coasts, he may be brought vnder, but not utterly banished. I knowe (saith *S. Paul*) that in me dwelleth no good thing. That is but a small matter, except hee also confesse, that evill was present with him. Hee saith, *Not the good which I would doe, that doe I; but I doe the evill which I hate.* But if I do that which I hate, it is no more I that doe it, but sinne that dwelleth in me. Either if thou darest preferre thy self before the Apostle (whose saying this is) or else confesse with him, that thou also dost not want vices.

Quomodo ergo inbenda fuit, qua implenda nullo modo erat? Aut si placet tibi magis de affectuali datum fuisse mandatum, non inde contendo, dum modo acquiescas & tu mihi quod minime in vita ista ab aliquo hominum possit vel potuerit adimpleri. How with al our hart. *Luc. 10. v. 28. & 1. Ioh. 3. v. 22.* Cant. Ser. 50. *S. Bernard* here doth not only affirme the impossibilitie of full & perfect keeping of the law, but giueth reasons also, why God notwithstanding held it profitable for vs that he should giue the Law, and in every point speaketh fully and expressely the same that wee doe.

was

Vices are not dead in vs. As the Abenists before pleaded nothing more then their merits: so say they in this question, of fulfilling Gods commandments through true inherent iustice. Annot. Mat. 5. v. 21. & 11. v. 30. and, good me doe keepe all Gods commandments againe, the keeping and doing of the Commandments is properly our iustification. In Luk. 5. v. 6. It is not impossible to keepe that Commandment of louing God

what can bee, was the law to be commanded, which
 (said more plainly by no meanes be fulfilled? or if thou
 against the Pa- ther thinke that the commandement was
 gists now then giuen for the ruling of our affections,
 thus? will not herevpon strive; so that thou also
 See the iudge- doe yeeld vnto me, that in this life it nei-
 ment of the Rhe- ther can, or ever could bee fulfilled of any
 mists. If the (o- man. *Quis enim sibi arrogare id audeat,*
 mandements (say they) be im- *quod se Paulus ipse facetur non comprehen-*
 possible to bee, quod se? For who dare arrogate that to him-
 kept, Christ had disse? For who dare arrogate that to him-
 mocked and not selfe, which Paul himselfe confesseth, hee
 taught the lawyer had not comprehended? *Nec latuit pra-*
 yer and others, *ceptorem praecepti pondus, hominum exte-*
 when he propou- *dere vires.* Neither was the commander
 ded the keeping ignorant, that the waight of the com-
 of them, for the mandment exceeded mans strength, but
 meane to obtain life everlasting. he iudged it to be profitable, that thereby
Annot. in Luc. they might be put in minde of their owne
c. 10. v. 28. No, insufficiencie, and so might knowe that
saith S. Bernard, they ought according to their power la-
 God by comman- bour to the end of righteousnesse. *Ergo*
 ding things im- *mandando impossibilia non prevaricatorum*
 possible, doth not *homines fecit, sed humiles, ut omne os ob-*
 thereby make *struatur, & subditus fiat omni mundo*
 men a trans- *Deo: quia ex operibus legis non iustificabi-*
 gressour, but hu- *tur omnis caro coram illo.* Therefore by
 bleth him, to the commanding things impossible, he made
 intent that man men
 perceauing his owne defect

men not transgressors but humble; that e-
 very mouth be stopped, and all the world
 made subiect vnto God, because that by
 the works of the law, no flesh shall be iu-
 stified before him; for wee receauing the
 Commandements, and feeling our owne
 want, will cry vnto heauen, and God will
 haue mercy vpon vs: *Et sciemus in illa die*
quia non ex operibus iustitia qua fecimus
nos, sed secundum suam misericordiam sal-
uos nos fecit. And that wee may knowe at
 that day, that not for the workes of righ-
 teousnesse which wee haue done, but of
 his owne mercy hath he saued vs.

*might in remou-
 eing his righte-
 asies by works,
 sy vnto Gods
 mercy & grace.*

Infelix ego homo, quis me liberabit de De aduentum
corpore mortis huius? Vnhappy man that I *Ser. 6.*
 am (saith S. Paul) who shall deliuer mee
 from this body of death. For hee did cer-
 tainely knowe that hee could not before
 be deliuered from that naughty root that
 cleaueth to the flesh, and from the law of
 sinne, which is in our members, vntill hee
 were dissolued from this body, wherevpon
 it was that he desired to be dissolued,
 and to be with Christ, knowing that sin
 which worketh diuorce betweene God
 and vs, cannot vtterly be taken away, vn-
 till

Marc. 9.
 In Ser. omnium
 Sancti. Sermon. 1.
 Consider I pray
 thee Reader,
 how this text of
 Bern. agreeth
 with these notes
 of the Rhemi^{sts}.
 Christians are
 truly iust, and
 haue in them-
 selues inherent
 iustice by doing
 Gods comman-
 dements in Mat.
 6. 5. v. 21. The
 keeping and do-
 ing of the Com-
 mandements is
 properly our iu-
 stification. in
 Luc. 1. v. 6. &
 75. No, saith
 Bernard, all our
 righteousness is
 as a stained &
 defiled cloth.

till we be deliuered from this body: you
 haue heard of one whome our Lord dis-
 possessed of a Deuill, and how tearing &
 rering him the Deuill departed. Therefore
 I say vnto you, that kind of sin which so
 often doeth trouble vs (*I mean our concu-
 piscence and euill desires*) ought indeed to
 be repressed, & may by the grace of God,
 that it rainge not in vs, neither that we
 giue our members weapons of iniquitie
 to sin, & in that respect, there is noe con-
 demnation to those that are in Iesus Christ.
Sed non eicitur nisi in morte: but that sin is
 not cast forth but in death when we doe
 so rent it, that the soule be seperated fro
 the body.

*Beati qui esuriunt, et sitiunt iustitiam, quo-
 niam ipsi saturabuntur: sed quid potest esse
 omnis iustitia nostra coram Deo?* Blessed
 are they that hunger and thirst for right-
 eousnesse sake, for they shall be satisfied.
 But what can all our righteousness be be-
 fore God? shall it not according to the
 prophet be accounted as a most filthy &
 defiled cloth? & if all our righteousness
 be straitly iudged it shalbe found vniust,
 & haue no force. What therefore shal be-
 come

come of our sins, when as euen our righte-
teousnesse it selfe shall not be able to an-
swere for it selfe? Therfore earnestly cry-
ing with the Prophet, Enter not into
iudgement with thy servant O Lord, let
vs with all humblenesse run to the throne
of mercy which only is able to saue our souls.

That faith only iustificth; and that there is
an infallible certaintie of salvation
from confidence of Gods mercy in
Christ, knowne to a man in
his owne conscience by
an ordinary special
divine faith,

COrde creditur ad iustitiam, ore fit con- In vigil. natal.
fessio ad salutem. Iustitia siquidem in dom. Serm. 1. in
corde, panis in domo. Est enim iustitia panis fide.
& beati qui esuriunt & sitiunt iustitiam,
quoniam ipsi saturabuntur. Si ergo in corde
iustitia, est iustitia que ex fide est. Hac e-
nim sola habet gloriam apud Deum. Fit eti-
am ore confessio ad salutem, & secutus iam
suscipe eum qui in Bethleem Iuda nascitur
Iesum Christum filium Dei. With the hart
man belecueth vnto righteousnesse, and

Faith as it is an
instrument of ap-
prehending Christ
to righteousness
and life everla-
sting is alwaies
alone, but as it
is the way to sal-
vation, it is not
alone. Rom. 10.
10.

with the mouth man confesseth to salva-
tion. Truly righteousness in the heart, is
as bread in the mouth, for righteousness
is bread; and blessed are they that hunger
and thirst after righteousness for they
shall be satisfied. If therefore righteou-
ness be in the heart, it is the righteousness
that is of faith, for that only hath glory with
God: Let the confession bee also in the
mouth to salvation, and then being se-
cure, receaue him who was borne in Be-
thleem Iuda Iesus Christ the son of God.

Ibid. Sermon. 9.

If there were in-
herent righte-
ousness; man
might trust to
himselfe, but bee
may not trust to
himselfe, there-
fore he hath not
inherent righte-
ousness.

*Nam sibi quidem ipsi fidere, non fidei, sed
perfidia est.* For truly for one to trust in
himselfe is not of faith, but of vnbeleefe;
neither is it confidence for a man to put
his trust in his owne selfe, but diffidence
& mistrust rather. But he is faithfull, who
neither trusteth to himselfe, nor hopeth in
himselfe, but is to himselfe as a lost vessel,
so loosing his owne life, that he may keep
it to everlasting life.

In Cant. Ser. 22.

*At vero iustitia tua tanta ubiq; fragran-
tia spargitur, ut non solum iustus sed etiam
ipsa dicaris iustitia, & iustitia iustificans.
Tam validum deniq; es ad iustificandum,
quam multus ad ignoscendum. Quamobrem
quisquis*

quisquis pro peccatis compunctus esurit, & *Hunger & thirst*
 sit iustitiam, credat in te, qui iustificas *after righteous-*
 impium, & solam iustificatus per fidem pa- *nesse saith he,*
 cem habebis ad Deum. But indeed so sweet *not inherent*
 a savour of thy righteousness is every *righteousnesse,*
 where spread abroad, that thou maist not *but that righte-*
 only bee called righteous, but righteous- *ousnesse which*
 nesse it selfe, and a iustifying righteous- *consisteth in the*
 nesse. Furthermore, thou art as able to iu- *forgiveness of*
 stifie, as thou art ready to forgive. Where *sinnes.*
 fore whosoever inwardly grieved for his *Idem ibid.*
 sinne, doth hunger and thirst after righte- *Note. Iustificati-*
 ousnesse, Let him beleue in thee who iusti- *on before God*
 fied the vngodly, and being iustified by faith *is nowhere in al*
 only, he shall haue peace with God. *the Scripture a-*
scribed to any o-
ther vertue save
only faith, the

Againe in the same place, speaking of *promise of salva-*
 Christ who is our righteousness saith, *tion u suntimes*
adorned to o-
ther vertues, as
fruits and marks
of them whom
God hath saved
but never as
causes thereof.
S. Bernard spea-
keth of a righ-
teousnesse, that
forgiueth sinnes,
and that is not
 Per iustitiam deniq, qua ex fide est, soluit *iustificans*
 funes peccatorum **GRATIS** iustificans
 peccatorem. By the righteousness which
 is of faith, he looseth the cords of sinners,
 FREELY iustifying the sinner. And tea-
 ching vs to beleue in Christ speaketh of
 him, as of a righteousness *que delicta do-*
net, that forgiveth sinnes; And wherein
 that righteousness doth essentially and
 really consist, he expresseth thus, *Delicta* and that is not

inherent righte- inuenturis mea & ignorantias meas me-
ousnesse, I crow. mineris & iustus sum. Remember not the
This is the very offences of my youth and my ignorances
forme of our and I am righteous or iust.

righteousnesse, Si credis peccata tua non posse deleri nisi
not to remem- ab eo cui soli peccasti, & in quem peccatum
ber our offences. non cadit, benefacia; sed adde adhuc, ut &
Ser. 1. de amun. hoc credas, quia per ipsum peccata tibi con-

donantur. Hoc est testimonium quod perhi-
bet in corde spiritus sanctus, dicens dimissa
sunt tibi peccata tua. If thou dost beleue,
that thy sinnes cannot be forgiuen, but by
him against whom thou hast only sinned,
and on whom sinne never fell, thou dost
well, but adde withall, that thou should-
est beleue also, that by him thy sinnes
are forgiuen thee. This is the witnes that
the holy Ghost beareth in thy heart say-
ing, thy sinnes are forgiuen thee.

The faith wher- by a man is iu-
stified, is such a
faith as where-
by I be'come my
owne salvation.
Epist. 107. Why should not a ma-
se Deo, vicem rependit amoris? quod non fit
beleue his owne nisi revelante spiritu per fidem homini eter-
salvation, when num dei propositum super sua salute futura.
the spirit by faith
revealeth to him Qua sane revelatio, non est aliud quam in-
the purpose of fusio gratia spiritualis. Who is iust but hee
God, that he shal that returneth loue to God who hath lo-
be saued, ved him? which is not done, but when the

spirit

spirit by faith, revealeth to a man the eternall purpose of God concerning his own salvation to come. *Quæ sane revelatio &c* which revelation is nothing else but the infusion of spirituall grace whereby the deeds of the flesh are mortified, and the man prepared to the kingdome of heauē, which flesh and bloud inherit not, receaving together in one spirit, both whereby he may presume that he is beloued, and doth also loue againe. And this secret of faith he presently after saith is *fons signatus, cui alienus non communicat, est solus iustitie qui rimentibus deum tantum oritur*. A spring and fountaine shut and sealed vp to be private to themselves, the sonne of righteousness, which doth not shine but to them that feare God. And if there bee any that feelee not that comfort in themselves, the Prophet (saith he) doth pronounce of them that they are *gens quæ nō audiuit vocem Dei sui*, a people that haue not harkned to the voice of God speaking in them.

And before all this, in the same Epistle *Ibid.* *Sic ad ortum solis iustitie sacramentum absconditum à seculis de predestinatis &*

*beatificandis emergere aliquando incipit ex
abyſſo eternitatis, dum quiſq; vocatus per
timorem, iuſtificatus per amorem preſumit
ſe quoq; eſſe de numero beatorum, ſciens ni-
mirum quia quos iuſtificavit illos & magni-
ficavit.* So at the riſing of the ſun of righ-
teouſneſſe (in our iuſtification) the ſecret
that was hidden from the beginning cō-
cerning them that are predeſtinate, and
ſhall be bleſſed, beginneth to appeare
out of the depth of eternitie, whiſt a man
called by the feare of God, and made iuſt
by loue, preſumeth that hee is one of the
number of the bleſſed, knowing that
whom he hath iuſtified, them alſo he hath
glorified. For what? hee heareth himſelfe
called, when hee is ſtriken with the feare
of God, and he feeleth that he is iuſtified,
when hee is all beſprinkled with the loue
of God, and ſhall he doubt of his glorifi-
cation? he is receaved into favour, hee is
advanced, and ſhall he doubt onely of the
finiſhing? It followeth, *habes homo huius
arcani indicem ſpiritum iuſtificantem, eoq;
ipſo teſtificantem ſpiritui tuo quod filius dei
& ipſe ſis; agnoſce conſilium Dei in vocati-
one Dei.* O man thou haſt for thy decla-

rer

rer of that secret *the spirit* iustifying thee,
 and thereby testifying to *thy spirit*, that
 euen thou art the child of God; acknow-
 ledge therefore the counsel of God in thy
 iustificatiō. And this euery one receiveth
 in his iustification, wherein he beginneth
 to know, as he is known, there being giue
 to him to perceiue somewhat beforē hād of
 his future blisse, even as it hath lien hid
 from everlasting in God. by whom hee
 was predestinate, and shall more fully ap-
 peare in the same God, when hee shall
 make him blessed; yet, of which know-
 ledge of himselfe, now already perceived
 in part, he for the time reioyceth in hope;
 but *not in security* rightly acknowledging
 himselfe to be the child, not of wrath, but
 of grace, he hath the triall & prooffe of the
 fatherly affection of Gods goodnesse to-
 wards him, he perceiveth and confidently
 resolveth that he is beloved of God, and
 presumeth that he is one of the number
 of the blessed.

*Saint Bernard
 establisheth a
 foresight of fu-
 ture blisse.*

*Although a mā
 must not at all
 times reioyce in
 security, as
 though there
 were nothing a-
 ny more to trou-
 ble him: but he
 may be thus far
 secure, as to be
 without doubt*

To conclude, this he saith of the sinner
 casting away the works of darkenes, and
 putting on the armour of light, *Gloriarī*
iam incipit, he now beginneth to glory
 besides

*of an happy issue
 & deliverance,
 and this is the
 hope that we re-
 ioyce in.*

For all his deni-
all of glorying
in security, yet
doth he ever e-
stablish our re-
joycing in hope,
because much
conflict remain-
eth for the at-
taining of that
which notwith-
standing cer-
tainly and un-
doubtedly is bo-
ped for.

besides hope, in the hope of the glory of
the sons of God; which glory now euen
neere at hand hee beholdeth with open
face, leaping for ioy at this new light, hee
considereth and saith, *Signatum est super
nos lumen vultus tui Domine, dedisti lati-
tiam in corde meo.* The light of thy coun-
tenance is sealed vpon vs O Lord, thou
hast put gladnesse in my heart. *Iam si O
bone Pater vermis vilissimus & odio dig-
nissimus sempiternus, tamen confidit amari,
quia se sentit amare, imo quia se amari pra-
sentit non confunditur redamare.* Although
most gracious Father, he now bee a most
vile worme, & worthy of everlasting ha-
tred, yet doth he assure himselfe that hee
is belov'd, because he feeleth himselfe to
loue; nay because he first feeleth himself
to be belov'd; therefore hee is not asha-
med to loue againe.

Serm. 5. in de-
dicatione ec-
cles.

Again: *Quis poterit saluus esse? dicunt
discipuli Salvatoris. Apud homines hoc
impossibile est, sed non apud Deum.* Who
shalbe saved? say the Disciples of our Sa-
viour. This is impossible with men, but
not with God. This is our whole confi-
dence; this is our onely comfort; this is
the

the whole meanes of our hope But being
 sure of Gods ablenesse to saue vs, what do
 we to be assured of his will thereto? For
 who knoweth whether hee be worthy of
 loue or hatred? who hath knowen the
 mind of the Lord, or who hath beene his
 counsellor? *Hic iam plane fidem nobis sub-*
venire necesse est. But heere faith must
 needs helpe vs; heere Gods truth must
 needs be our succour, that that which ly-
 eth hid concerning vs in the Heart of
 God our Father *may by his Spirit be revea-*
led unto vs, and his Spirit by the testimony
thereof may perswade our spirits, that wee
are the children of God, and that it is done
by calling & iustifying of vs freely by faith;
 in which two there is as it were a certaine
 middle passage, from the eternall prede-
 stination to the glorification which shall
 be heereafter.

Againe, vpon this Text, *Omnis qui na-*
tus est ex Deo, non peccat, sed generatio coe-
lestis conservat illum. Euery one that is
 borne of God sinneth not, but the gene-
 ration of God, or he that is begotten of
 God, doth keepe him, saith. *Sed generati-*
onem istam quis enarrabit? But who shall
 de-

Although by o-
ther meanes wee
cannot know
whether we be
beloved or hated
of God; yet by
faith and by the
spirit of God,
that secret is re-
vealed unto vs,
that wee are be-
loved of God &
are his children.

In Septuag.
 Serm. i.
 1. Iohn. 5. v. 18.

*This excludeth
all apprehension
of flesh and
bloud, as iudg-
ment of reason
or humane
knowledge, but
the secret of the
spirit it exclu-
deth not.*

*In Octav.
Palc. Sermon. 2.*

declare this generation ? who can say, I am one of the number of the elect ? I am one of the children ; The Scripture say- ing, Man doth not know whether hee be worthy of loue or hatred ; verily we haue not a certainer, but the boldnes of hope doth comfort vs, lest we should be alto- gether grieved with the perplexity of the doubt, *Sed propter hoc data sunt signa quædam, &c.* but for all this there are manifest signes and tokens of saluation, that it is without all doubt that hee is of the num- ber of the Elect, in whom those tokens doe remaine.

Of which tokens or signes he speaketh thus in another place, *Quomodo sine testi- monio elector suos deserat Deus ?* How should God leaue his Elect without testi- mony ? (of their election) or what com- fort might there bee vnto them floting carefully betwixt hope and feare, if they did not finde the fauour to haue some testi- mony thereof ? The Lord knoweth who are his, he onely knoweth whom he hath chosen from the beginning ; but what man knoweth, if hee be worthy of loue or hatred ? But if, as certaine it is, that

that certaintie be deemed vnto vs, how much the more delightfull shall they bee, if we can finde any tokens of this electi^on. For what rest can our soule haue, so long as it hath no testimony of its owne predestination? Therefore it is a word to be beleewed, and worthy by al meanes to be received, whereby the witnesse and testimony of our saluation is commended vnto vs.

The certaintie of faith is gathered from such signes & tokens as by the word of God are deliuered vnto vs, & according to Saint Bernard are such as doe keepe vs from that waiting & wandring, which otherwise might bee betwixt hope and feare.

Further, speaking of the seventh Loafe, and the three peeces belonging vnto it: & expressing this certaintie in himself saith, *Septimus quoq; panis est spes obtinendi, cuius nihilominus teneo fragmenta tria, & eorum sapor dulcis admodum gutturi meo.* Idem de Evang. septem panis Serm. 3.

The seventh Loafe saith he, is hope of obtaining pardon for my sin; of which Loafe I hold three peeces, the taste of which is very sweet to my throat. There be three I say, which doe so strengthen and confirme my heart, as that no want of merits, no consideration of mine owne vilenesse, no estimation of the heavenly blisse can cast mee downe from the height of my hope being fast rooted therein. These 3 I say, wherein my hope wholly consisteth

Saint Bernard affirmeth a certaintie of faith,

cba-

built not upon
his owne imme-
diate knowledge
and apprehensi-
on, but upon the
loue of God in
adopting him
the truth of his
promise, and his
power to per-
forme the same.

*charitatem adoptionis, veritatem promissio-
nis, potestatem redditionis*; the loue of
God in adopting me; the truth of his pro-
mise; & his power to performe the same.
Let my foolish thought now repine and
murmure as much as it will, saying, Who
art thou, and how great is that glory; and
by what merits doest thou hope to ob-
taine the same? & I will boldly answer.
I know whom I haue beleeeved, and I am
certaine and sure of it, because he hath a-
dopted me in great loue; because he is
true in his promise, and because he is of
power to make good the same.

Serm. 8. in
Cant.

Further. *Qua in vobis anima sensit ali-
quando in secreto conscientia sua spiritum
filij clamantem, Abba Pater, ipsa, ipsa pa-
terno se diligit affectu praeumat, quae eodem
se spiritu, quo & filius affectum sentit, con-
fide quacumq; et illa, confide nihil hasitans,*
What soule amongst you soever doth
sometime feele in the secret of his consci-
ence, the spirit of the sonne, crying *Abba*
Father; that soule, euen that soule may
presume that it is beloued with a Fatherly
affection, which doth feele it selfe belo-
ued by the same spirit, that the sonne is;
be

bee bold how foule soever thou art, bee bold, doubting nothing at all. In the spirit of the son, acknowledge thy selfe to bee the daughter of the wife and sister of the son. *Non est quod iam talis anima dicere vereatur, dilectus meus mihi: quod ex eo quod se diligere, & vehementer diligere sentit, etiam diligere nihilominus vehementer non ambigit, ac de sua singulari intentione, solitudine, cura, opera, diligentia studioque incessanter & ardentem invigilat quem admodum placeat Deo, a quo hac omnia in ipso indubitanter agnoscit, recordans promissionis eius; Ergo ex propriis, quae sunt penes Deum agnoscit, nec dubitat se amari, qui amat.* There is now no occasion that such a soule should be afraid to say, *my Welbeloved is mine*, which out of that, that it perceiveth it self to loue, & vehemently to loue, doth nothing doubt, but that it is beloved againe vehemently; & out of its owne speciall diligence, care, study, endeavour, whereby it doth earnestly & without intermission take good heed, how it may please God, it doth vndoubtedly acknowledge all these things to be in him, remembering his promise. Therefore from those

In Cant. 69.
Serm.

those things which are properly Gods; it doth acknowledge, nor at all doubt, but that it is beloved, which doth loue.

Greg. dial. lib.
1. cap. 1.

Mens quæ diuino Spiritu impletur, habet evidentissima sua signa, virtutes scilicet & humilitatem, quæ si utraq; perfecte inuenerint, nomen conueniant, liquet quod de presentia Spiritus Sancti testimonium ferant. The mind that is filled with the holy Spirit, hath its most evident signes & tokens, that is to wit, grace and humility; both which if they meet together in one soule, it is certaine, that they beare witness of the presence of the holy Ghost.

Greg. lib. 6.

regulæ c. 187.

Deum fitiens anima prius timore commouetur, post amore etc. at verò quum longa mororis anxietate fuerit formido consumpta, quadam iam de presumptione veniens nascitur securitas. The soule that thirsteth after God, is first pricked with feare, then with loue; but when feare through long heavinesse of sorrow shalbe consumed, there is then a certaine security bred of obtaining mercy.

Greg. Moral.

lib. 31. cap. 23.

Iusti viri securitas recte Leoni comparatur, quia contra se cum quolibet insurgere conspiciunt, aduentus suæ confidentiam reddit:

&

scit quia cunctos adversantes superat,
quia illum solum diligit, quem invictus nullo
modo amittat. The confidence of a iust man
may rightly be compared to a Lion; be-
cause when he seeth any to rise vp against
him, retireth to the assurance of his owne
mind, & knoweth that he doth overcome
all that oppose, because he onely loueth
him, whom vnwillingly by no meanes he
may lose.

There is no inherent righteousnesse in man,
whereby he may be iustified before Gods
Tribunall; But the righteousnesse
of Christ is imputed & being
apprehended by
faith.

Quod si dixerit, Pater meus addixit te,
respondebo, sed frater meus redemit me, cur
non aliunde iustitia, cum aliunde reatus?
Alius qui peccatorem constituit, alius qui
iustificat a peccato, alter in semine, alter in
sanguine. An peccatū in semine peccatoris,
& non iustitia, in Christi sanguine? sed ius-
titia, inquiet, si cuius est, quid ad te? Esto,
sed sis etiam culpa cuius est, quid ad me? An
H insti-

Bern. Epist.
190.

Adam bound

vs.

Christ hath set
us free.

The matter of
our condemna-
tion is in Adam,
and the matter
of our salvation
is in Christ: so
that Bernard
beere plainly
affirmeth both
the imputation
of Adams sin to
condemnation,
and the imputa-
tion of Christs
righteousnesse
accordingly to
iustification.

The Rhemists in
their notes on
the New Testa-

ment do nothing so much as mock & scoffe at this doctrine of the imputa-
tion of Christs righteousness; blasphemously calling it, a new no iustice a phi-
listicall apprehension of that which is not, a false faith and untrue imputa-
tion. in Rom. 3. verse 22. we are not onely by acceptation or imputati-
on partakers of Christs benefites, but are by his grace made worthy thereof,
and deserue our salvation condignely. Col. 1. v. 13. in margine. this is iust &
bye doctrine, and worthy the bishop, but far from S. Bernards humility.

And

*institia iusti super eum erit, & impietas im-
pij non erit super eum?* But if he shall say,
thy father hath bound thee over, I will an-
swere, but my brother hath redeemed me.
Why should not righteousness be of an-
other, seeing guilt is of another? It was a-
nother that made me a sinner, it is another
that iustificeth from sinne, the one in his
seed, the other in his blood. Is there sin in
the seed of a sinner, and is there not right-
eousnesse in the Blood of Christ? But he
will say, if there be a righteousness of any
ones, what is that to thee? Let it be so.
But then let the fault be whose it is, what
is that to me? Shall the righteousness of
the righteous be vpon himselfe, and shall
not the wickednesse of the wicked be v-
pon himselfe? It is not meete that the son
should beare the iniquity of the father, &
be denied to be partaker of the righteou-
nesse of his brother.

And before in the same Epistle, *Assignata est homini aliena iustitia, quia carnis sue, nam si unus pro omnibus mortuus est, ergo omnes mortui sunt: ut videlicet satisfactio unius omnibus imputetur, sicut omnium peccata unus ille portavit.* There is appointed to man, an other mans righteousness; because he wanted his owne. For if one did die for all, then all were dead, that so the satisfactiō of one, might be imputed to all, even as that one did beare the finnes of all.

Againe. *Et ideo liquet errasse illum qui ait Maior est iniquitas mea, quam ut veni-
ammerear, nisi quod non erat de membris Christi, nec pertinebat ad eum de merito Christi, ut suum presumeret, suum diceret quod illius esset, tanquam rem capitis membrum.* And therefore he did erre who said, *My sin is greater than it can be forgiven,* &c he spake it in that hee was not one of the members of Christ, neither did any thing pertaine vnto him of the merit of Christ, that he should presume it was his, or that he could say, that was his which was Christs, as a member of the riches of the Head.

In Cant. serm. 61. Genes. 4.

The righteousness that is assigned vnto us, is an others, and not our owne.

After, Domine memorabor iustitia tua
 solius. Ipsa est enim & mea, nempe factus es
 mihi in iustitia à Deo. Numquid mihi verum
 dum ne non una ambobus sufficiat? non est
 pallium breve quod non possit operire duos.
 Iustitia tua iustitia in aeternum. Quid lon-
 gius aeternitate, & te pariter, & me operiet
 largiter larga & aeterna iustitia. Et in me
 quidem operiet multitudinem peccatorum, in
 te autem Domine quid nisi pietatis thesau-

Here is no men-
 tion of inherent
 righteousness,
 but onely of
 Christs righte-
 ousnes imputed,
 apprehended by
 faith.

O remember
 this doctrine a-
 gainst all the
 Papists in the
 world.

Esay 28.v.10.

In Cant. serm.
 25.

ros divinae bonitatis? O Lord, I will reme-
 ber thy righteousness alone, for that is
 mine also; for thou art made vnto mee
 righteousness by God. And shall I feare
 that one righteousness will not serve two?
 It is not a short Cloke (as the Prophet
 saith) such as cannot cover two. Thy
 righteousness is righteousness for ever,
 What is longer than eternity. Thy large
 and everlasting righteousness will cover
 both thee & me fully, in me it will indeed
 cover a multitude of sinnes; but in thee O
 Lord what but the Treasures of Piety, the
 riches of goodness.

Again, vpon that speech of the Church,
 Niger sum, sed formosa, filia Hierusalem.
 I am blacke, but welfavoured, daughter
 of

of Ierusalē, saith, *Videamus iam quid illud fuerit dicere, nigra sum, sed formosa. Nulla ne in his verbis repugnantia est? Absit, non omne quod nigrum est, continuo deformis est, &c.* Let vs see what it is to say, I am blacke, but comely, Is there no repugnācie in these words? God forbid. Every thing that is blacke, is not straightwayes ill-favoured. Blacknesse (for example) in the ball of the eye is not vncomely, and some blacke haire serue for ornament. After this manner perhaps may the Bride (or Church) with the beauty truly of her feature, not want her mole or spot of blacknes, but then it is in the time of her pilgrimage. It shall bee otherwise in her country, when the Bridegroom of glory shall make her to himselfe a glorious Church, not having spot or wrinkle, or any such thing. But now if she should say, she hath no blacknes, she should deceive her selfe, and there were no truth in her.

This is the beauty of the church, not her being without sin, but remission and forgiveness of sinnes by the righteousness of Christ, imputed vnto it, & apprehended by faith: so that as the Church is blacke, but faire through Christ, so Christ is faire in himselfe, but he seemed blacke for the Churches sake. Esay 53.

And to the same effect hee saith elsewhere, shewing how the Church (or Bride is said to bee faire among women, *Spiritualis autem anima, &c.* The spiritual soule although it be now so far faire, because

In Cant. serm. 38. The church is but begun in this life to purged from iniquity, &c.

framed in con-
 versation to de-
 part therefrom:
 & so is every
 one that is iu-
 stified by faith
 in Christ, having
 Christs righte-
 onesse imputed
 unto him.
 In Cantic.
 38. Sermon.

Partly faire and
 partly black: the
 white garment
 of Christ must
 cover this black-
 nesse.

cause it walketh not according to the
 flesh, but according to the spirit. But yet
 in respect that it continueth in this body,
 it doth tend to the perfection of fairenes,
 and therefore is not at all hands faire, but
 faire among weomen, that is, in respect of
 earthly mindes, & those that are not spi-
 rituall, as she is. *Tunc audies. Tota pulchra
 es amica mea, & macula non est in te. Nunc
 vero etsi ex parte iam similis, ex parte tamē
 tamen dissimilis &c. sed & ego te dico pul-
 chram, sed inter mulieres; id est, ex parte.*
 Then (that is in the Countrey of Heaven)
 thou shalt heare these words, *Thou art all
 faire my Love*, and there is no spot in thee.
 But now although thou art in part like,
 yet in part thou art vnlike. I say thou art
 faire, but it is among weomen, that is to
 say, in part.

*Touching the lawfulnessse of mariages
 in Ministers where the gift of
 continency is not giuen.*

Deconvers.
 ad Cleric.
 serm. 39.

*Utinam qui continere non valent, perfa-
 ctionem temerarie profiteri, aut celibatus
 dare nomina verentur.* Would to God that
 those

those that cannot containe would stand in awe to professe single life: for doubles it were much better to marry then to burne. But there are many, and so many, that they cannot bee hid for multitude, & for impudency do not seeke it, who vse their libertie, as an occasion to the flesh, abstaining from marriage, and flowing from thence into all manner of filthines, fornication, adulteries, incests, Sodometry, and that which filthy Sodome never knew.

And touching those that haue vowed a right vow (suppose chastitie) and finde they cannot containe, or performe it, the bond is not absolute, but of conditionall necessitie. *Ego non arbitror minora vota impedire maiora, nec Deum exigere quodcumq; bonum sibi promissum, si pro ea melius aliquod persolutum.* I doe not thinke (saith he) that lesser vowes can hinder the greater, neither that God doth require, every good that is promised him, if for those any thing better shall bee paid him, &c. *In turpi voto muta decretum* Epist. 47.
In a filthy vow, change thy minde. Lib. 5. ad fororem.

In Cant. serm.
66.

Againe. Tolle de Ecclesia honorabile cō-
uubium, & thorum immaculatum: nonne
repleas eam concubinarijs, incestuosis, semi-
nifinis, mollibus, masculorum concubitori-
bus, & omni deniq; genere immundorum?
Take from the Church honorable marri-
age, & the vndefiled bed; and doest thou
not fill it with keepers of concubines, in-
cestuous persons, seed-loosers, & all man-
ner of vncleane persons.

*There is no fleshly and orall eating of the
naturall body of Christ in the
Sacrament, neither doe
the wicked eat
him at all.*

In Psalm. qui
habitat. serm.
3.

Cum audirent dicentem, nisi manduca-
ueritis carnem filij hominis, & biberitis ei-
us sanguinem dixerunt. &c. When they
heard him say, Except you eat the flesh
of the Sonne of man, & drinke his blood.
They said, it is an hard saying, and they
went from him. But what is it to eat his
flesh and drinke his blood, except to re-
member his sufferings, and to imitat that
conversation, which he led in the flesh?
whereto

*This is that
which wee call
the eating of
Christs flesh,
and drinking
of his blood.*

whereto hee appointed that pure Sacrament of the altar where wee receaue the Lords body, that as the forme of bread doth seeme to enter into vs; so wee shall knowe by the conversation which he had in the flesh that hee doth enter into vs to dwell in our hearts by faith.

Againe. *Sacramentum dicitur sacrum. In serm. de coma-
signum, siue sacrum secretum. Multa qui-*

dem sunt propter se tantum; alia vero prop-
ter alia designanda, & ipsa dicuntur & sunt
signa. A Sacrament is said to bee an holy

signe, or an holy secret. But many signes
are ordained for themselves onely; yet
some signes are ordained for other things
& those are called, and so are signes. That
therefore we may take example from vsu-

all things. A ring is given as a ring abso-
lutly, in that there is no similitude. It is gi-
ven also to invest one into an inheritance

& then it is a signe; so that hee that recea-
veth the ring may now say. *The ring avaun-*

leth nothing, but it is the inheritance that I
seeke. In the same manner our Lord ap-
proaching neere to his passiō, tooke care

that his (members) should bee clothed
with his grace, that the invisible grace

*The nature of a
signe doth consist
in setting forth
another thing.*

*A visible signe
is like a ring, or
an earnest penny.*

*Grace is consi-
dered in respect
of those that use
it; not that it is
really in the
signes.*

might

might be exhibited by some visible signes. To this purpose are all Sacraments instituted, to this purpose was the receauing of the *Eucharist*, and *Chrisme*; to this purpose also was *Baptisme*, the beginning of all Sacraments; in which wee are planted together with him into the likenesse of his death. For as in outward things there are diuers signes, that we may tarry vpon the example first taken. There are many ornaments wherewith wee are adorned, for example, a Bishop by his staffe, and his ring. As it is in these things, so are the diuersities of gifts deliuered in diuers Sacraments.

These examples fight directly against the corporall presence and yet proue without all, that the Sacraments are not bare signes.

In ferm. de purification.

The Priest alone doth not consecrate nor sacrifice, but the people with him: therefore there is no reall transubstantiation of the bread into the body of Christ, nor reall sacrifice of that body.

Againe. *Neque enim credere debemus quod soli sacerdoti supra dicta virtutes sint necessaria &c.* Neither (saith he) ought we to beleue, that those fore recited vertues belong only to the Priests; as though he alone did consecrate and sacrifice the body of Christ; Hee doth not sacrifice alone, hee doth not consecrate alone, but the whole company of the faithfull which stand by, doe consecrate & sacrifice with him. Therefore the standers by ought to haue of their owne, as well as the Priest,

firme

firme faith, pure prayer, godly devotiō. And
 in the same sermon expounding the Text
 of S. Paul, *The cup of blessing which wee*
blesse &c. saith, Heare bretheren, not mee
 but the Apostle, *The cup of blessing which*
we blesse, is it not the communiō of the blood This is the ap-
of Christ? The cup, that is to say, the par- pointed end of
 taking of the cup maketh vs to haue a these mysteries;
 certaine fellowship with Christ: And the there is a secret
 bread which we breake is it not a parta- dispensation of
 king of the body of Christ? As if hee grace in their
 should say, the bread which wee breake use, that is a par-
 maketh vs one body vnder Christ our taking of the bo-
 head; because as one bread is made of ma dy and bloud of
 ny cornes, which afterward is turned in Christ: but this
 to the body of Christ, *both by faith,* and inferreth not,
 by the holy words which Christ taught nor doth the na-
 his (*Church*) so, many participating of ture of the my-
 that body in the vnitie of *faith, hope, and* stery require
charitie, are one body with Christ. that the truth
meant in the
mysteries, should
by any corporall

In his next tract of the Lords supper presence be con-
 speaking plentifully of this argument a- tained, or lye hid
 mongst many other, he hath these words, under the signes.
In hoc Sacramento, nō solum qualibet gra- In cana domini.
tia, sed ille à quo est omnis gratia sumitur.
 In this Sacrament (saith he) not only eve-
 ry grace, but he frō whom all grace flow-
 eth

eth is had. For Christ was once made a sa-
 ving oblation for the life of the world, a
 generall reconciliation, and gaue to all
 Sacraments as well those of the old Te-
 stament, as of the new, *verine and efficacy*
that by such and so great an offering, all me
 might be sanctified that were to be saued.
 He is the lamb slaine from the beginning
 of the world, that is, to the faithfull that
 were from the beginning; And in that it is
 said, from the beginning, not the time of
 his death is set forth, but of his bringing
 salvation. For his death did profit before
 it was. After describing the order of the
 administratiō of the Lords supper, Christ
 (saith he) spake of the bread, saying, *Take*
eate, this is my body, and so of the wine,
drinke you all of this, this is my blood
 which shall bee shed for many to the re-
 mission of sinnes. Now touching the *effi-*
cacie and communion of the Body & blood
 of Christ; We (saith he) are knit in an vn-
 speakable vnion with Christ, and Christ
 with vs, as he himselfe saith, *he that eateth*
my flesh and drinketh my blood, remaineth
in mee, and I in him. And this is to bee
 thought of those that receaue worthily.
 and

Prins enim
 mors eius pro-
 suit quam fu-
 it.
 If Christ spake of
 the bread, as
 certainly he did
 and S. Bernard
 acknowledgeth
 then surely tran-
 substantiation is
 utterly over-
 throwne, as all
 Papists knowe,
 that knowe the
 difference be-
 twene them &
 vs.

and not of the wicked. Surely at one table, at the Lords supper, *Iudas* and *Peter* receaved both one consecrated bread; *Peter* to life, *Iudas* to damnation. And vpon the words, *Hoc facite in meam commemorationem*. Doe this in remembrance of me. Hee mentioneth no reall sacrifice of *Christs* body and bloud, such as is made in the Masse; But a thankfull remembrance of his death and passion. *Voluit Christus ut ingiter coleretur per misterium, quod semel offerebatur in precium, & illa perennis vittima viveret in memoria, & prasens esset semper in gratia*. Christ appointed that he should be alwaies worshipped in a mystery, because He was once offered for redemption, and that everlasting offering should live in memory, and bee alwaies present in grace, nay it is a sufficient medicine for all, if through faith and imitation the memory of his forepassed death be kept. *Nō enim pari omnino incunditate sumitur cortex sacramenti & medulla frumenti &c.* Here be plainly divideth remembrance from presence, attributing the one to this life wherein we be, and the other to the life to come. 2. Cor. 5.7.

Hic pereat physcale nutrimentum. Cibum iste nō est ventris sed mentis. The outward barke of the Sacrament, is not receaved with like pleasure, as the fatnesse of the

corne,

corne, faith & shew, memory & presence, eternitie & time, the visage & the glasse, the image of God, and the fashion of a servant. But here we walke by *faith*, and not by sight. In the meane time we ought to take delight and reioice, in the sacrament of the altar, in the making whereof *the faithfull minister* doth finde himselfe in the midst of the *Father, Sonne, and holy Ghost*; the higher orders standing about on every side. Here let naturall nourishment cease. This is meat, not for the belly but for the soule.

To conclude, *Sacramentum enim, sine re sacramenti mors est sumenti. Res vero sacramenti etiam prater sacramentum vita aeterna est accipienti.* *Vt supra in ser. de coma.*

Speake Papist.
Tell plainly,
what is the Sa-
crament, & the
thing of the Sa-
crament, & how
the body of
Christ can bee
eaten even with-
out the Sacra-
ment?

The Sacrament with-
out the thing of the Sacrament, is death
to the receauer; but the thing of the Sa-
crament, even without the Sacrament, is
everlasting life to the receauer. As often
as thou art godly and faithfully affected,
and devoted to imitate Christ in comme-
moration of him who suffered for thee,
thou eatest his body, & drinkest his bloud
and as long as thou remainest in him by
loue, thou shalt be counted vnto him by
the

the working of righteousness and holynesse in thee, of his body and of his members.

S. Bernard perswadeth Pope Eugenius from clayming temporall iurisdiction.

Propheta cum ait (ut euellat, & destruat; & disperdat & dissipet, & aedificet & plantet) quid horum factum sonat? The Prophet *Jeremy* saith. Behold I haue appointed thee over nations, to plucke vp, & to root out, and to destroy, & throw downe, to build & to plant: which of these words doe saue of pride? nay rather the spiritual labour is expressed by termes borrowed of from husbandmen. And wee therefore may perceauie, there is much giuen vs in charge, a ministry, not a rule, Let it be that you are a Prophet, but are you more then a Prophet? But if you be wise, you will bee content with that measure, which God hath allotted vnto you, for what is more proceedeth fro euill. Learne by the example of the Prophet, to haue a charge, not so much to Lord it, as to practise

tise that which the time requireth.

In his 42 *Epistle*, thus hee writeth *Intelligitis quæ dico? &c.* Doe you vnderstand what I say? Let honour be giuen to whom honour belongeth. Let every soul (saith the Apostle) be subiect to the higher powers. If every soule, then yours; for who hath excepted you, from this generality. If any man doth indeavour to except you frõ the obedience of the Prince, he deceaueth you. Doe not rest on their counsellis, for notwithstanding they are Christians, yet they thinke scorne, either to follow Christs deeds, or obey Christs words. Those are they that say vnto you

There were flatterers of the Pope in S. Bernards time, and haue they banished them since?

Maintaine Sir the honour of your See, &c. are not you so good as your predecessours? If your See be not advanced by you, yet let it not be abased by you. Hac istsi. Thus say they. But Christ both taught and did far otherwise; for he saith, *Giue to Caesar the things that belong to Caesar, and giue to God the things that belong to God,*

Lib. 1. de consid. ad Eugenium.

In his booke of Consideration written purposely to the Pope himselfe, hee hath diuers passages to this same effect. *In criminibus, non in possessionibus potest ac vestra*

&c.

&c. Your power (saith he) is touching offences, and not possessions, because you receaued the keyes of the kingdome of heauen, to deale in the one but not in the other, shutting out offenders, but not possessioners, that you might know (saith Christ) that the sonne of man hath power in earth to forgiue sinnes &c. Which doth seeme vnto you, the greater dignitie, and power; to forgiue sinnes, or to diuide inheritances? But there is no comparison. Those meane and inferiour things haue their Iudges, Kings, and Princes of the earth. Why doe you invade other mens bounds, why doe you put your sickle in other mens corne?

Againe in his third book, he hath these words *Non tu ille de quo Propheta. Et erit omnis terra possessio eius &c.* You are not he of whom the Prophet spake. *And all the earth shall be his possession. It is Christ who challengeth it for his possession.* To who but to him is it said? Aske of me and I will giue thee the heathen for thine inheritance, & the vttermoſt parts of the earth for thy possession. Giue Christ the possession and Lordship, take you the care of it.

*Lib. 3. de cons.
ad Eugen. P. 49*

Psal. 2.

I

This

Non negas
præesse, et do-
minari veras?
Plane sic.

Preach the word
depose not prin-
ces.

This is your part, stretch not your hand any further. Yea, but you will say, Thou deniest me not to be above others; and dost thou deny me to haue soveraigntie? indeed even so. Who governeth by taking care; you are exalted to profit others you governe as a faithfull wise servant, *whom the Lord hath set over his family.* But to what end? *that you may give them meat in due season.* That is, to distribute the meat, not to command with authoritie.

And in the fourth booke speaking (as before) of those flatterers, that belike were very neere him, and therefore very likely to thrust too much greatnesse on him, saith, *A te tamen mos iste, vel potius mors ista non cepit, in te vti nam desinat.* But they say, this custome, or rather this destruction began not in you, I would yet it might end in you. Doe you not see, that all your Ecclesiasticall zeale & care standeth only in maintenance of honour? vpon honour all is bestowed; vpon holynesse, either nothing or very little. If vpon occasion you would somewhat submit your selfe and deale familiarly. *O doo*

not

not so, say they, it is not meet: it is not agreeable to the time, it is not convenient for your maiestie. Consider well what state you beare. Thus doe the le-
suits schoole his
holines at Rome
now.

And in the second booke, speaking of worldly honour and wealth, and pompe, lib. 2. de confi-
der.
saith, *Nihil horum tabula testatoris adsignavit*: None of those doth the holy Scriptures allow or giue you. But what? If you be content with their evidence, you shall rather inherit care and paines, then Glory and riches. *Blanditur cathedra*? Doth your chaire flatter you? you are in a watchtower, from thence you carefully looke over all, the name of Bishop sounding vnto you not Lordship, but service. *Plenum est Apostolis interdictum dominatus*. It is plaine, that soveraigntie was forbidden the Apostles; take heed therefore that you vsurpe not, either as a Lord the Apostleship, or as being Apostolike, Lordship, because you are forbidden both. If you will haue both alike, you shal loose both. Otherwise doe not take your selfe to bee exempted from the number of those, of whom the Lord God doth thus com-
plaine, *They haue reigned, but not by mee.* Hosea . cap . 8.
vers . 4.

*They were Princes, but I knowe them
nor. But if it further any thing to rule,
without God, you haue glory, but not
with God. The Apostolike forme is this, so
veraigntie is forbidden: service is comman-
ded.*

Ad Ludouici
iuniorem Re-
gem Francorū
epist. 170.

In his Epistle vnto Lewis the younger
King of France, thus he writeth, *Si totus
orbis aduersum me coniraret, &c.* If the
whole world (saith he) should conspire
together against me, that I should vnder-
take any thing against the Kings authori-
ty, yet would I haue God in my mind, and
durst not foolishly doe any thing against
the king who is ordeined by him. Neither
am I ignorant where it is that I reade, *He
that resisteth the power, resisteth the ordi-
nance of God* And after some expostulation
of matters that then went not well, he
addeth, This truth shall never be lessened
in vs, *The honour of the King, & the profit
of his Kingdoms shall neuer bee impaired by
vs.*

Epist. 45. ad
Ludou. regem
Francor.

In the 45. Epistle, Stephan the Abbot
of Cistercense, writing to the same Lewis
thus, *Rex cœli & terra regnum vobis in
terra donauit, donaturum & in cœlo, si id
quod*

quod accepistis, iuste & sapienter administrare studueritis. The King of Heaven & earth, hath given you a Kingdome vpon earth, and will giue you one in Heaven, if you doe endeavour to governe that, iustly and wisely which you haue received of him. *Attenditis iam cui & ex hoc insensum vos redditis?* Doe you consider whom you haue offended and displeased by this deede of yours? Verily, not the Bishop of Paris, but the Lord of Paradise, who is to be feared, who taketh away the liues of the Princes.

Then doe not Princes holde their scepters of the Pope.

Doe you consider when you please, O ye Papists, by teaching the contrary doctrine? not the Lord of Paradise, but the Pope of Rome.

Epist. 221.

If soveraigne Maiesty should doe any thing to the Churches detriment, either in oppressing it, or winking at the oppressing thereof: Saint Bernard in this case will not dissemble the wrongs of his mother, but would take armet, yet such

To conclude all, I finde in the 221. Epistle to the same king Lewis these words, *At quicquid vobis de regno vestro de anima & corona vestra facere placeat: nos Ecclesia filij, &c.* But howsoever it please you to esteeme of your life, crowne, and dignity: yet wee that are sonnes of the Church, cannot at any hand, hide the contempt, wrongs, and the treading vnderfoot of our mother. *Profecto stabimus & pugnabimus usq; ad mortem, si ita oportuerit pro matre nostra, armis, quibus licet, non scutis & gladijs, sed precibus, fletibusq; ad Deum.* Surely we wil stand and fight even

vnto

as should be-
come the Lords
Priest, Christs
Champion, and
the Churches
Child, Prayers
and teares pow-
erful to God.

unto death, if it were expedient, for our
mother (the Church) with such weapons
as is fitting not with swords & bucklers;
but with prayers and teares powred out
to God.

*Of unwritten Traditions which the
Councell of Trent, made e-
qual with the written
word of God.*

Epist. 91. ad
Abbatem Sui-
fione congre-
gatos.

If the Councell
of Trent had bin
thus religious,
they would ne-
ver have equal-
led Traditions
unwritten, with
the written
word of God,
nor haue fathe-
red their mas-
sing ceremonies
& vestments on
the Tradition of the Apostles, such as the miter, the stole, the albe, amice
girdle, chisble, and fane.

*Ad istud concilium toto desiderio feror in
quo traditiones, &c.* I haue an exceeding
great desire to bee at a Councell where
Traditions may not be obstinately defen-
ded, nor superstitiously observed, but
where it may be with diligence & humi-
lity inquired, what the good, & accepta-
ble, and perfect will of God is. Let them
depart from you & from me, that say, wee
will not bee better than our Fathers. Ei-
ther we must ascend, or descend. If thou
wilt stand still, thou must needes fall. Hee
is not good, that will not be better; and
when thou wilt not become better, then

thou

thou beginnest to grow worse.

Againe, *Nonne iustissimum esse liquet*, De prae. &
 &c. doth it not appeare most iust (saith dispensat. pag.
 he) that those things, which were ordeined 190. a. fine.

where it seemeth necessarie, be either omitted or deferred, or peradventure be changed more commodiously into a better. As on the other side, it would be out of doubt very vniust, if those things which were ordeined for meere charitie, should be retained against charitie; but whatsoever is ordeined by God, is not to be violated or broken. And then citing Pope Gelasius, saying, *Vbi necessitas non est, inconvertibilia maneat patrum sanctorum decreta*. Where necessitie doth not require, let the decrees of the holy Fathers remaine vntouched. *Vbi tamen Deo contraria non precipit homo*, but it is where man doth not commaund contrary things to God. For where the authenticall scriptures doe speake, wee must there neither looke for a commaunder, nor hearken to a forbidder.

If those traditions, which are brought in for a good intent, may be laide aside: how much more the Church of Rome of its owne accord thrusteth upon the Church of God.

FINIS.